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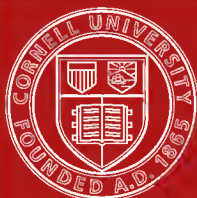


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THE NEW EDUCATION  
BY WORK,  
ACCORDING TO FROEBEL'S METHOD.

BY

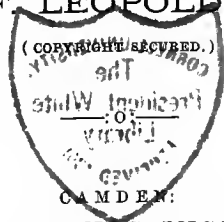
BERTHA VON MARENHOLTZ-BUELOW.

TRANSLATED BY

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WITH THE ASSISTANCE OF

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PHILOTECHNIC INSTITUTE,

106 MARKET ST.

1876.

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# EDUCATION BY WORK.

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## PREFACE.

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THE labor question demands solution more and more pressingly, and it is more and more generally recognized that this solution is bound up with that of an improved popular education. But, in their present form, education and the public schools do not meet the demands of the time, in respect to industrial qualifications. The chief of these demands is to wake up every workman's consciousness upon the aim, the means, and the mode of his particular work; and upon its conformity to law; that is, to create in him the knowledge of the rule upon which he works. But this rule, in every case, can be no other than the general one underlying all creativeness and production, and which has till now been hidden in darkness.

The discovery of a new truth in educational science is needed, — a truth respecting the human being in his essence and development, — which shall find its application in educational art. This new truth is to be found in Froebel's system, — but it is as yet unrecog-

nized by the world, which sees nothing in the Kindergarten but mere child's play! There is no conception that the Kindergarten is founded upon a new understanding of the human essence.

*The great in the little* is always overlooked at first. Each age refuses to listen to its own prophetic voices, condemning them before the truth is recognized in them. But that which an age brings forth—what is born in it—is just what it needs for the fulfilment of its own problem;—if it casts this aside, it avenges itself, if not on the present, at any rate on the next generation. The point is not whether the truth which the prophets have to announce be great or small—but that it must take *some form* in order to be received and comprehended. *Truth* is great in every form!

Froebel has shared the fate of other prophets, great and small. He was not listened to,—but condemned—when his living voice was crying to his contemporaries, “Come, let us live with our children, that the new generation may be fitted for answering the questions which lie in wait for it; questions which the passing generation can never solve.”

“And to fit the young generation for answering these questions, Froebel would use *child's play*! the heroic deeds of the future must germinate in gardens of children!” exclaims the irony of the present, smiling compassionately at the ardor of the enthusiast.

But have not all the heroes and benefactors of the world lain in the cradle? Have not great natures which—*born in millions*—are unfolded but rarely in each century, first grown to maturity, in this or that direction, through cherishing and educating *care*? Is it not proved that great men, in most cases, have had especially good mothers?

The great question of our time is directed to the principle and method of growth (*das Werden*). The development of that which has been attained, (*das Gewordenen*), will teach how to gain farther progress; how the old can become new while the bud is ripening to fruit. “How did political institutions originate?”

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asks the politician. The social and national economists ask, "What origin have the manners and customs of nations? how do they acquire their wealth and increase their riches?" The naturalist and physicist take the microscope, and contemplate the life and strife of nature from the original cell; investigate the forces which make the blade of grass grow, and set the telegraph in motion. Whoever wishes to find and reveal what helps to progress, in any form, goes back to the origin and beginning of the development of what now exists. Above all things, the being of man should be studied in its germ; we must go back to the source of his growth if better comprehension of it is to lead to a better fostering of his development. All great men were once little children:—as the shoot, so the tree; as the child, so the man.

The great discoveries and inventions recorded in the world's history, have had reference, for the most part, not to that which man is of himself, but to his surroundings, to the gratification of his wants, to the increase of his enjoyments, to the world outside of him: seldom to investigation into his own being, or its improvement. Hence, the science of man is the youngest of all the sciences, and has not yet gone beyond its A, B, C. Physiology has indeed dissected and analyzed his *body* to its finest nerve-fibres; but psychology and philosophy have occupied themselves only with the grown man, and they are at a standstill in the region of abstraction, while pedagogy and the school have considered the formation of the intellect exclusively. But the science of man begins at his birth; the CHILD, the germ of the man, is its first object. Whoever understands the germ, whoever nurtures it in conformity with its destiny, understands and nurtures the man. Upon that which men are to become, depends the happiness of each one, and the happiness of nations, far more than upon that which they have attained already. Although, in the field of national economy, science is opening the richest mines, and multiplying material possessions a thousand fold, yet without inward elevation and increased moral worth, the gener-

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al happiness will never be truly promoted ; the golden age of undisturbed, peaceful prosperity, *for all*, will never appear.

Therefore we must not shove aside the consideration and study of childhood and youth ; and the Kindergarten must be counted among the acquisitions of the present ; though to expect the universal improvement of the world from this institution *alone*, would be childish folly. Not upon *one* truth, *one* thought, *one* act, even the *greatest*, depends the salvation of the world. Each and all must contribute to it. If a new spirit is to arise in the human being himself, then must a new inspiration penetrate the atmosphere of life in every direction. If a new thought is to ripen new fruits in the field of education, it must not only embrace the first stage of life, it must take in the whole season of youth and transform all it touches. Only when Froebel's thought lives and thrives in the family and school, as well as in the Kindergarten, can it create better men by better education.

The directing spirits of every age have always felt obliged to lay stress upon that which had hitherto been unrecognized, and to make prominent in all departments of life the antithesis to the dominant onesidedness. For the bettering of the educational ideas of his time, Rousseau was obliged to vindicate the rights of the individual as such, and also the ill-understood rights of nature. Fichte had to combat the too inflexible selfregard of degenerate individualism, and therefore made prominent the social side,— education in and for the whole community. Pestalozzi took up the interest of the oppressed, and on the education of those who were quite neglected, laid the foundation of the modern education of the whole people, and opposed object teaching to the prevalent abstract method of instruction.

Froebel combines all these *momenta*, and would equally regard the individual and the social man ; give the family and the life outside the family, the same educating influence ; and make both of these factors of human life work upon childhood from the begin-

ning. As the first of his assistants, he called upon the female sex, (that it, as the mother of mankind, may become at last its true educator), to learn the art and science of the calling which has been peculiarly assigned to it. The renovated and sanctified family is, in his view, the beginning of the renewal of society, because the family is the elementary link of communion in church and state. But how can the family become the fountain of new and original life for a rising generation, that is, regenerate a dead society with new and original points of view, and with creative power, unless some new and original Idea shall enkindle it?

The present generation is sick with *knowing*, and can only be made healthy by *doing*. The powers which, in the youth of the race, contended with the forces of nature, and the monster of savagery (*Wildnisse*), were spent, later, in prize-combats and battles, or in crusades and tournaments: these powers now rest in part on the school-bench, and later fall a prey to Philistinism, or are squandered in the empty delirium of pleasure. Childhood needs a larger scope for the exercise of its powers; youth, a substitute for the heroic deeds of the past, since unused power, which serves not for good, turns to evil. But youth has other forces than those which the school, that is the *literary* school, makes demands upon. Only the slow method of individual labor and individual experience can prevent that precocity, which, like a worm, gnaws every bud that germinates in the child's soul, and kills its own thinking, because the communicated thought of the old exhausts the soil like a borer. But the moral power suffers a still greater injury; for the mere apprehension of right and wrong never teaches how to do right, or to conquer the passions, and sin is only doubled when it is recognized *as such*; that is, wrong doing only becomes sin when it is conscious to itself. Rousseau is right when he says "Every too early knowledge plants the germ of some vice."

The latest pedagogical reformers have all tried to introduce an education for work, or at least to use work as an assistant in educa-

tion. Pestalozzi, Fellenberg, Fôurier, Lancaster, and Owen, etc., have all declared learning and working intellectual and bodily exercises, to be indispensable for childhood and youth, and have introduced them into their educational institutions. These institutions and all of those modeled upon them, ( in which field and garden culture, handicrafts of all kinds, and bodily exercises have alternated with instruction), have not by any means yet been estimated in their whole importance; the good accomplished by them has not been sufficiently recognized; otherwise they would have been more widely spread. But there is a ground for them which was unrecognized till Froebel came. In these institutions, bodily and mechanical labor *alternate* with instruction, but are not the *means* of instruction. Therefore much time is drawn away from instruction, to enable the pupils to gain the necessary mechanical dexterity; and those pupils who are to prepare themselves for learned departments, higher offices, and public places, are hindered too much to be able to prepare for their examinations, and at the same time satisfy the demands of positive knowledge for their callings. Herein may be a chief reason that, hitherto the industrial schools have been used only for reform houses, contrivances for the improvement of juvenile criminals, and only rarely as appendages to literary schools and the higher educational institutions.

But there are two conditions to be fulfilled, if labor as a factor of education is to find general application to all classes of society. One of these conditions is, to transform work in such a manner that it may be intellectual as well as mechanical discipline, that it may become a part of instruction in the full sense of the word, and consequently unite intellectual and bodily training. The other condition is, that body and mind not only be generally cultivated in the earliest childhood, but that mechanical dexterity should also be partly attained in the first years of life, and attained truly while the child is active—not merely mechanically, but at the same time with his intellectual powers; since at no time less than in ear-



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liest childhood should the bodily and intellectual powers be put into activity separately, that being the time when the bodily existence yet predominating, has to make its claims felt, and the soul is developing itself in and with *its organs*.

But this problem Froebel has solved by his kindergarten method, in which his gymnastic play exercises all the powers and organs in a natural manner, and the rule applied in playing, (*rhythm*—the fundamental law of all activity practised in playing) leads even the young child to free creativeness.

Thus are work, play, and instruction (self-instruction) welded into one, as preparation for all the demands of later life, and without in any way prejudicing the innocence of the earliest childhood, or its play; on the contrary offering to the originality of that age the life element befitting it.

It will perhaps be asked, "How can such contradictions be reconciled?" But they *are* reconciled in Froebel's method, many a genial thought solving apparently unsolvable contradictions.

If Newton discovered the law of gravitation which regulates the motion of heavenly bodies, why may not Froebel have discovered the gravitation law of *human* motion or activity, that is, of the human spirit?

A law must be at the foundation of the activity of man, as well as at that of the activity of nature, if they both have one creator.

The organism of our body moves strictly according to law; all its functions are subjected to a fundamental law which bears various names. Whether called action and reaction, inspiration and expiration, or "law of opposites," is indifferent.

The implements of work are consciously or unconsciously copied from the organs and limbs of our body, and both are made use of according to the same mechanical rules.

Because activity, and its necessary organs and implements, are mutually adapted, they must be subjected to the same uniform action of law. And since in every conscious activity, the mind as well as

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the body is necessary as an organ, so also for the same end in both, the same principle must apply, and likewise for human development in general, which proceeds from the activity of all the organs.

Philosophy has frequently searched for the law of human development, and has stated it in various formulæ, yet has never brought it into practical application where it alone can and must be found—IN EDUCATION! But education, which consists only in furthering and assisting natural development, will remain without ground or foundation, so long as the laws of the development of its subject are unknown. As the gardener can only cherish his plants effectually when he is acquainted with their nature, their kind, and the conditions of their prosperity, (that is, with the laws of their development), so can the care-taker of men, “the kindergartener,” only reach her aim, when she knows the nature of her nurslings, and can thereby attend to the freedom of their development into every peculiar form.

That it is necessary to begin every art, every trade, and in short, all kinds of handiwork with the elements of all knowledge, every one knows. But what the elements of every work are—that every one does not know.

In order to learn to read, one must first learn the A, B, C. To be able to work productively, one must learn the A, B, C of matter, and also the A, B, C of things, since all things are of material nature. But this A, B, C of things consists in their common properties, for example; form, color, size, number, sound. Whether we mean artistic or industrial work, it always has to do with form, color, dimensions, etc., and the organs must be carefully developed and exercised therefor, if the work is to succeed. Before object teaching in the school undertakes this practice, things and their properties must have been *perceived* by the young denizens of earth—perceived as an *impression*, though not understood. But this impression or merely indefinite perception, does not yet give the A, B, C of

things clearly and definitely ordered, any more than looking at books teaches the child the letters.

Now this A, B, C of *things* which must unquestionably precede the A, B, C of words, since the sign (the letters) presuppose the concrete to which they refer ; this most original of all perceptions, of all understanding and learning, had never been found before Froebel. Things and their properties are certainly there, they are also perceived by every child of sound senses ; but they have not been set in order, so as to be irresistibly impressed, in their original and simplest elements, on the still blank tablet of the child's soul. This discovery, and the clothing of it in the form of play, is Froebel's genial thought, and the new and important thing in his method.

Only in this way, is it possible that the very young child, by his own labor, that is by self-activity, can himself work out his intellectual powers in their entire individuality ; and the only proper nourishment, the milk of his earliest development, be administered to the young mind. The materials which this A, B, C of the properties of things (of *all* things) represent, are far more easily to be combined by the as yet unpractised organs of the child, than the letters of words be made intelligible to him. The figures and images combined by himself, express the soul of the child yet hidden from himself, better than words could do it, just as the artist expresses his idea in works of art, rather than in words.

But the discovery of such a plastic A, B, C is not only the beginning of the knowledge and mastery of the material, it also brings the free methodical management of every work, by means of which the workman arrives at the comprehension of its theory : Labor is to be raised to science, only when it becomes an intellectual product of the individual. The labor question and the educational question of the present time have become one, and can find their solution only through each other. When the relation of human activity (or work) to the essence of man and to his destiny is fully recognized, when the history of the development of mankind according to its historic-

ally cultivated and psychological signification becomes the law and standard of education, only then can education truly prepare the human being for his life work.

But in this sense work will not only become science, it will serve above all as a means of spreading morality, and exalting the dignity of man. The spread of morality requires the conquest of selfishness; requires Love which practises self-sacrifice for the best good of others, and the advantage of the common weal. And this love is only possible through the exaltation of the beautiful, through ideal contemplation. Work done with the consciousness of serving the commonweal out of love for fellow-men, in the service of humanity, this alone can give moral elevation, as artistic work is able to do in the service of beauty. And in this ideal sense, work is the highest need of our time, when the realistic, industrial, and material tendencies are turning the attention of mankind exclusively to the outward. Without ideal counterbalance, the rising generation would sink into the abyss of the grossest egotism and materialism. Here, Froebel's educational idea takes in all classes of society, not only workmen in a special sense, but the crude mass of men who are still waiting to be emancipated from the mire of brutality and gross ignorance. For all are to be fitted to work for all, that is, for the deeds which regenerate life and bring about the solution of the social question!

Here, indeed, will another and fully authorized voice be raised, to exalt Religion, the awakening of the religious sense, as the first means of redemption from the evils of the time, only acknowledging Froebel's discovery to be the promoter of material well-being. But to combat this last error, to point out and illustrate one of the principal sides of the new education, (since Froebel never considers an advance of humanity to be attainable, without an advance in the knowledge of the highest, without an approach to the image of God), to make this side of his system understood, needs a deeper penetration into his leading idea than a treatise like the present

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permits. The understanding of the religious and christian aspect of the matter, is first to be prepared for, through understanding it in its generality.

The following views claim nothing more than to be a modest attempt to throw light on one side of a great thought, and to impart an impulse, so that more capable minds shall investigate the field upon which Froebel added many a seed-corn to the sowing of his predecessors, but which is little known, as yet.

Men of science, not only pedagogues, but also laborers in the social province, must perceive that without a new, better foundation in humanity itself, there can be improvement on no side. Above all is there need of more human power and performance. Political economy increases its wealth only thereby. Scientific conquest, and state, national, and social institutions do not reach their aim, so long as the heavy, rude mass of gross ignorance bars progress. But whoever would increase the powers of man, must develop the powers of childhood.

Millions of powers still slumber unawakened, and countless germs wither unnurtured in the child's soul; as yet the fullness of childhood is not understood, and no one dreams what was lost *in himself*, in the budding time of his existence. If society has new, higher duties to fulfil towards itself in the present, there is no higher one than this, to nurture the powers of childhood; and no obligation which insight and knowledge, power and capacity impose upon the individual, can weigh more heavily than this,—that new elasticity be awakened in the rising generation, to make it capable of creating the new and better organization of society for which we are striving. Freedom in political, moral, and social relations, rests upon the same divine law that Froebel offers as the *norm* of education, as the guiding thread to the pupils of his Kindergarten.

There are yet wanting minds of equal power, which, *rethinking* Froebel's thoughts, shall clear up what is obscure and imperfect in his manner of expression, fill up the gaps, and furnish, in an intelli-

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gible manner, the commentaries necessary to every new thought, although already thousands bring active zeal to the execution of the work. Among the latter, as everywhere, are a great part of those so-called "practical people," who pounce upon everything new, work at it as a mine of their own discovery, but treat every *Idea* as a chimera.

The great share in this work, which comes to women, can only be carried out by the participation of the whole sex, the majority of whom are to be determined only by masculine authority. On that account, may the men who influence their time by thought or deed, not pass by those friends of humanity, who, by fulfilling their duty towards childhood, the inheritor of their pains, devote their love and their work to their brethren, in the field where ripens the seed of the future.

Froebel charged women to carry out his work; but women must call upon men for assistance, since every truly human work needs the participation of both sexes. Only by the united work of all, can the moral powers and insight of the rising generation be awakened; but this is necessary in order to follow that one of the two streams of time which leads to spirituality and morality, according to the will of the Most High Ruler of the universe, and to withstand that one which must lead to the abyss of complete materialization.

Froebel's great cry to establish educational unions in every community, also to make the people capable of self-help for this earnest business, died away, owing to the indifference of his contemporaries. Would that he might now be heard! and that the following pages may also open some minds and hearts to that call.

BERTHA VON MARENHOLTZ-BUELOW.

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# EDUCATION BY WORK.

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## CHAP. I.

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### RELATIONS OF KINDERGARTEN PLAY TO WORK.

*Higher cultivation and increased capacity in the laborer, is the beginning of the solution of the social question.*—SCHULZE-DELITZSCH.

TRUE freedom for the people is only possible through true culture of the people. The watchword of our time, "the rights of the people," involves, also, the watchword, "Education of the people," in order that the power to fulfil duties may correspond to rights.

The social reform of our time requires a new foundation in no province of life more pressingly than in the education of the working classes; for nowhere has the revolution in circumstances had a deeper influence; nowhere are so many new demands made, or such increased claims put forward, as on that class of society whose emancipation constitutes the most important question of the present.

The new standpoint which work—and with it the workman—takes in human society, and will take more and more, imposes absolutely new conditions upon the education of the people. It requires not merely better, higher school-culture for the improvement of the un-

derstanding in the usual sense: it is important, above all things, that the inventive power,—real productivity,—be awakened in every one as much as possible; FOR WORK MUST BE ELEVATED TO SCIENCE, in order to make the day laborer the intelligent master of the machine, which is the only slave of to-day. A higher degree of perfection, in almost every kind of work, demands an independent onset; mastery of the material; a freedom of movement in technical practice, which borders upon artistic power; and these always involve a certain degree of individual creativeness, or intellectual productivity.

This demand for intellectual culture *for the sake of work*, coincides, in part, with the demand for general intellectual culture; but is not exactly the same. The most accomplished chemist may, for example, be unable to apply his science to this or that trade. The special knowledge of the *workman* must always stand in reference to practice. Nevertheless, his knowledge will be no less a means for his general human culture, than to the learned man are his special sciences, although they do not, of themselves, contain general culture. The working classes need the elements of the sciences, and the knowledge of their results in application. Now, more than ever, the education of the people—or the public school—has to adopt and to nurture the element of work, *of work as a theory*, for more than ever is it to be education for work, since it is education in general that forms morally good and rational men. Education in general is yet so imperfect because the being of the child has been so little understood.

Education for work, in a special sense, which ought to make a part of every general purpose, does not yet properly exist, at least not such as our age demands. For it cannot surely be called a real education for work, when the children who have left school go to learn this or that calling. If a boy goes into the workshop as an apprentice, the craft to be learned is shown to him mostly as mere mechanical manipulation, which he imitates without being able to give an account of the why or the wherefore. Besides, the majority of the apprentices are treated much more as underlings, or in some cases as servants, than as pupils who are to learn for their own improvement. It must be acknowledged that the majority of children, particularly the children of the poor, enter the workshop so unprepared, that the master workman would be obliged to devote the

greater part of his time to them, if he would be a teacher in the full sense of the word; and the scholars of the highest standing in general culture enter the workshops not much better prepared for work than the children of the public schools. To these, indeed, has been given a scientific ground-work for their calling; they have learnt the theory, but the concurrent practice is wanting, which the apprentice in the workshop carries on mechanically, and generally without any theory, that is, *unconsciously*, like a brute animal.

Girls also receive in the industrial schools, through their various callings, such as sewing, tailoring, embroidery, dress-making, millinery, scarcely any instruction, or, at least, no fundamental, theoretic instruction, and always work rather imitatively than creatively. They also are wanting more or less, in the right preparation for truly understanding the theory of their work, even if they were instructed in it.\*

To meet the higher demands which the present time makes upon handiwork, and to make it at the same time an intellectual activity, there is only one means: the workman must understand the theory of his work; he must be able to give an account of the reason and aim of his doing. But for this there must be other than what is called the usual school culture, even if this latter did secure the necessary *general* cultivation of the *senses* and the *powers of the understanding*, which is not always the case. It would, indeed, not be sufficient for a thorough education for work, if the Folks schools† were more perfectly organized as literary schools for apprentices, necessary as this is for general culture itself.

The present demand is that labor shall be intellectualized. That can mean nothing else than to transform it into creativeness—to raise it to a species of fine art. The artist finds himself again in his work; if it be a true work of art, a really individual, original creation, not only his idea, his conception, but also his spiritual individuality mirrors itself therein. It is because the artist utters himself in his work, represents his own essence in objective form, that it ensures him true satisfaction. It is the destiny of man to express his own essence, to impart to the objective representation his own pecu-

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\* Miss R. Schallenfied, of Berlin, has made a worthy beginning, by introducing a theory of woman's handiwork into the schools.

† We translate the original literally because these Folks schools of Germany do not exactly correspond to our public schools.

liar nature. Only in individual cases does man represent the Universal. Raphael and Michael Angelo were surely objective in their works, but every connoisseur distinguishes the individual impress in each of them precisely.

Any handicraft can ensure similar satisfaction, and similar elevation as art, but only when the workman can give to his work an individual impress; when he can impart to it something of the spirit of his own invention. But how much preparation does not the artist need for his calling! Must he not know thoroughly the material which he works upon? There can be no painter without the knowledge of colors; no sculptor, no architect, without the knowledge of marble, and of the different kinds of stone—of the material in general; so no artisan can arrive at mastership without knowledge of his material. Almost all labor demands mastery of the material; and that requires knowledge of it through experience.

The highest degree of perfection in the trades, equally with the representative arts, requires, also, a considerable degree of aptitude in technicalities. But every species of technicality needs the development of particular muscles and nerves, namely those of the hand. A kind of hand-gymnastics is needed.

Without a sense of form, culture of the eye for symmetry and harmony, without a knowledge of the relations of magnitude and numbers, consequently without drawing and mathematics, at least in their elements, the humblest artisan cannot attain to that mastership which approaches artistic power.

Individual creativeness involves freedom of motion, and this is the result of complete command of the material and thoroughly conquered technicalities, no less than of full consciousness of the aim and means of the work. It presupposes intellectual comprehension. At present, only those attain to real mastership in their calling, who are pre-eminently gifted, or who were so fortunate as not to have been neglected in their education, particularly in their *earliest* education. And even these have attained mastership chiefly at the cost of their general culture, because there is not sufficient time nor strength left from the toil of the occupation to give attention to anything else.

Hence the great mass of the working class still remain day laborers, beasts of burden, machines, without consciousness of human dignity, and the refinements of humanity. What is to become of

these, how are they to earn their bread, when machinery shall perform all their rude and mechanical employments? The common saying, "Early practice makes every thing easy," has not yet been sufficiently estimated. Only when in childhood, and even from the earliest childhood, the capacity for the various branches of labor has been sufficiently cultivated by the practice of work; only when education for work shall begin with education in general—only then—will "an increased capacity in the laborer, together with his higher cultivation," be possible; and each one will be able to approach mastership in his calling, without neglecting his general culture, or being obliged to deprive himself of the legitimate enjoyments of life.

In the present circumstances of the working class, an utter neglect of the powers, both of body and mind, is the order of the day. If unhealthy dwelling and bad food do not hinder the healthy development of the body, yet regular exercises of the limbs in young children are wanting, exercises which are necessary to develop the full working power of the man. In the country, in small towns, natural gymnastics, at least, are practised in the woods and fields, which preserve bodily strength and health. But this is only crude power, which fails in value for work, in proportion as machinery supplies its place. The majority of the children in large cities almost perish bodily. If they are to be protected from the dangers of the streets, nothing is left for them but to sit still in musty apartments or cellars, without air or cleanliness, while the poor parents are out at their work; or they are put into temporary asylums, that, for the most part, are not more airy. It is asserted that in Paris, four generations, at most, can be in some degree, healthy and robust; the succeeding generations become more and more feeble and stunted; and the greater part of the men of genius, who come from the ranks of the people, were born in the villages or small cities. It is a common saying: "Genius is born in the village, but hatched in Paris." One of the reasons of this phenomenon may possibly be that the want of free nature and contemplation, and of impressions from nature, is an impediment to the development of intellectual capacities in large cities. Genius, also, needs quiet and self-contemplation, which the bustle of cities does not favor. If man is to obtain the full use of his bodily powers, and that physical development which is a complete capability for work, educational precautions must be

taken, as they are *not* now, or only very disjointedly and insufficiently. Gymnastics will, it is to be hoped, soon be common for the whole people, and then an extraordinary impetus will be given to the working force. But there are precautions to be taken. Before the time of gymnastics proper, there must not be wanting gymnastic exercises for the earliest childhood, which especially needs them. Nature like a careful mother, has provided that the child shall not be able to keep still, for motion of all kinds is his greatest need. An education must always take its direction from nature, whose hints are always right, but have not yet been sufficiently understood and considered.

If we wish to find out what nature teaches concerning the law of human development, we must pay attention to the manifestations of the childhood of mankind; must observe in what manner spontaneous development has gone on hitherto. The nature of the individual is like that of his species, and the measure for the being and nature of each *one*, is expressed in the being and nature of the race, as recorded in history.

As nature implanted in the child the instinct to move his limbs in order to secure their growing strong, she also gave him the impulse to gather his first experiences of matter itself by continual touching and investigation of surrounding objects, in order to distinguish hard and soft, brittle and flexible, etc. But here, too, educational assistance is needful, that the impulse may reach the end for which nature gave it, namely, knowledge of the material.

Without doubt, nature has bestowed upon the child some talent for some branch of human culture. This talent expresses itself as impulse, which urges to this or that activity. Thus the child has a continual desire to use his hands for all sorts of manipulations, which are to be the preparation for technical skill. Left without guidance, this impulse leads to spoiling and destroying, instead of becoming serviceable to creativeness; leaves the love of destroying, which gratifies the sense of power in the uncultivated, to grow.

A systematic exercise of the senses, according to the plan of Pestalozzi, now forms the basis of every regular school, or, at least, is expected to do so. But the senses wake up long before the school period, and because they have no proper exercise, because everything is left to chance, they run riot; and subsequent discipline of the senses in school cannot entirely make up for this previous neg-

lect, even if the child shall attain it. But in most schools, little, upon the whole, yet exists, to afford sufficient discipline and culture of the senses, though these are so indispensable to the workman, later. The school, as it is now, however boastingly it may have professed to give the requisite education for work, does not do it; and however great an advance it has made in modern times, gives only a very general and entirely insufficient preparation for any calling. Before the school period, all the preliminary exercises of the powers have been left to chance, and afterwards those preliminary conditions of a true education for work, which should have bound theory and practice together, are found wanting.

As we must begin in every thing at the beginning, in order to work successfully; so also the *preparation for work* must be begun in earliest childhood. Only so, will adequate time and power be gained; and only so, be conformable to nature. That the child must first learn, in order to be able to perform any work, is a fundamental principle, now understood and applied in a one-sided manner. Why should not a child, according to its powers, work while it learns, work in order to learn? Certainly, childhood is the time of the development and unfolding of all the powers, physical and mental; the spring-time of the human bud, which can yet bear no fruit. To work for the results of work, childhood cannot and must not do, for a child's work should be only a means of development. Who does not revolt at the misuse of the working power of children, which is met with in workshops, manufactories, mines, &c.—misuse which is also often seen in the homes of the poor, where the child of seven or eight years of age is obliged to carry and tend the child of one year, all day long; or to draw water and carry wood; or to undertake other tasks far beyond the strength of the childish powers, and which, therefore, must needs check development?

There is but one right kind of work for children, that which merely promotes the development and culture of their powers and talents; and in the earliest years there is only one right *form* for this work—PLAY! Did not the human race begin the career of its development with *working*? In no case did it do so with *learning*, in the sense of the school! Before men had schools and books, they were obliged to provide for their nearest wants—shelter, food, clothing. The first knowledge sprang from experiences which were gathered by this work; viz., by their journeys of discovery in their vicinity,

observations of natural products, investigations into the qualities of things, and occasional discoveries and inventions. As children learn from "Robinson Crusoe," work was the beginning of cultivation in our race, its first education, the preliminary school out of which science and art have sprung. Our present education has surely wandered far from the natural path in which the Divine Educator led the human race in its childhood, else would it also begin now with working, not learning; not, indeed, working in the sense of constraint, but as a free, natural play of the faculties!

All development is a species of work—that is, motion, power of impulse, activity, exertion, all have for result the unfettering of what was bound up,—and is the progress toward the attainment of destiny. So everything in the organic world works, from the real power of growth in the plant, to that of the higher animal species which work for man. This endeavor for development, inherent in every organism, brings about the great work of the development of the universe; and is the eternal condition of its growth, and therefore, also, the condition of human growth.

But outward conditions must harmonize with inward striving, if the end, the unfolding of the organism, is to be reached. The power of growth in the plant needs suitable warmth, light, water, etc. Animals need proper nourishment, motion, and especially the satisfaction of their natural wants, in order that their vital power and instinct may fulfil their aim. Many animals, when they build abodes or defend their lives, are obliged to make exertions for this by bloody strife with other animals, or by outwitting their enemies.

The principle of self-activity is the educational principle in the whole of creation. The only difference is, that activity in the kingdoms of unconscious nature always reaches its end surely, without useless trying and experimenting; but in man there must be effort.

The swallow builds its nest without preliminary teaching; the bee builds its cell with mathematical precision; the spider weaves its net with more regularity than the weaver is able to weave his cloth. But the human child is wanting in that sure *instinct* which never misses its end; it must *learn* everything with painstaking, it must reach its goal, that is, provide for this need of culture, through trying and experiment, by slow steps of progress.

Man has been an apprentice from the beginning of his existence;



the surrounding world, his workshop. This apprenticeship of mankind, which preceded its present partial mastership, repeats itself, in a certain sense, for each child anew. But it begins with his life, not first with the school, nor with formal instruction. The pedagogues of our time, especially Pestalozzi, have first busied themselves with the education that takes place before the school period. Hitherto, the early development of the child was, for the most part, a *terra incognita*.

As little as we can tell how the bud of a plant unfolds itself, can we know what passes in the mysterious workshop of the child's soul, or how the first impressions of the outer world waken the slumbering life, and images and representations lay the foundation of thinking. But we know that all development in nature proceeds according to law; that the tree cannot bear fruit first, and then buds; that spring must always, without exception, precede summer, etc. That a like uniformity must also be the rule of all intellectual development is self-evident, but in what the uniformity consists, what its method is, we hardly know yet. The analysis of the child's soul, begun by Pestalozzi, was continued by Froebel, and an important step forward in this knowledge was taken by the latter.

But Pestalozzi and Froebel, those two genial thinkers and teachers, agree in this: that there is but one guide in education, the child's own nature. Pestalozzi, like Froebel, started his educational method from the first manifestations of the child's being, from its natural impulses. Both distinguish the manifestations of the soul from the bodily impulses, and both recognize their reciprocal action and the analogy between them. Both desire, not like Fourier, a complete *gratification* of the childish instincts and natural inclinations, but such a *use* of them as to give a true discipline to the impulses and senses (*Sinne*); to regulate, as it were, the lower propensities and feelings by an early development of the higher.

The tendencies of the soul are here purposely called impulses for culture, because the word impulse best expresses the condition of non-development, the unconscious, blind *pressure* of these tendencies in the beginning of the child's life.

Pestalozzi and Froebel desired no teaching of the earliest childhood without impressions of the senses, without observation and demonstration; no mere word-teaching. But Froebel thinks these not sufficient, and extends the principle of self-activity, established

by Pestalozzi as a fundamental rule, so that the child may *teach* itself *through actual production*. Froebel not only wishes for exercise of the limbs and senses, *as exercise*, which Pestalozzi lets follow the mechanical handiwork, but for a *result*, never merely mechanical, but bringing into concurrent exercise the powers of the soul as well as body. The thought has been expressed that a method might be found to enable the gymnastic exercises of adults to be used for various branches of work, in order to make the time spent in the exercise of the muscles useful. The method invented by Froebel, of letting the children practice, by playing, a complete system of gymnastics, not only of the limbs and senses, but also of all the mental organs, has so far solved that problem, that the great majority of children's exercises have a result. The playing occupations are productive. However small may be the products of a child's work, they are useful to his development, not merely by the experience gained of the material,—size, form, symmetry, etc. ; they also afford to him, the satisfaction resulting from every creative activity that is useful. They become to him, in miniature, what his artistic work is to the artist, a mirror of his being, a measure of his talents and his power (*koennen*), be it well understood, not as reflection, but as immediate impression, like everything which works upon the soul in the period of childish unconsciousness. In the first period of life, things leave upon the child only total impressions, details are impressed upon him only by degrees. In this sense, Froebel's discovery and its further improvement are of incalculable use for childish development in general, but above all, for the true preparation of the children of the working classes for their later calling, which is demanded at the present time. It is the beginning of raising work to the rank of science.

Although Froebel connects his mode of procedure immediately with the natural tendencies of the child, the present limited knowledge of the profounder reason of his method has called forth the frequent accusation that it is not conformable to nature, that it takes freedom away from childish play, and brings artificialness into the innocent period of childhood.

No one doubts that it is quite conformable to nature to select *for* the child, the food necessary to nourish its body ; but it is doubted that the young being can have already spiritual needs ; that his budding soul also needs food ! Satisfaction of his bodily wants and

amusements by child's play is thought to be very well. The majority hold more than this to be unnecessary, and think that at six years of age will come the school to develop the mind.

But in nature everything has its regular transition. The fruit does not grow out of the leaves ; a budding and blooming season lies between. Will it be conformable to nature, if, after those first years of the child, which have been played through without any sort of rule, indeed, as is often the case, have been dreamed away,—if, after such entirely capricious action of the child, then suddenly, without any transition, the unpractised powers of the understanding be called upon in earnest to learn ? that is to say, called to an occupation for which the child's soul, throughout its past life time has had no preparation ? Because it has long been felt that such a method is not conformable to nature, instructive plays have been invented, *play schools* have been set up, to furnish assistance to the earliest development. Something, though very little, has been as yet effected thus, but had not the teachings of life itself, both at home and outside of it, co operated, still less would have been effected. But the children of the poor have been without even this preparation. Later on in the time of youth, it is found quite conformable to nature, if one who is gifted with poetical talent writes poetry ; or one gifted with the talent for painting, paints ; but no one thinks that these talents should be left to cultivate themselves, without instruction. Yet the child brought these powers into the world with him, and their germs have grown up within him by degrees, until the real talent could make itself known. The history of the development of great artists frequently shows how favorable influences from without came to the help of the tendency, so as to develop a great talent. If the child Mozart had grown up entirely without musical environment, surely his genius would have been more or less stunted. Why is it not then conformable to nature when a thinking mind which was investigating these germinal tendencies of the child's soul in their manifestations, shaped the plays of the child into exercises for all these talents ? What can the plays of a child exercise except his own powers ? Plays are his most natural manifestations. Nature, which gave him the impulse to play, but which does nothing in vain, follows out a purpose always in everything, and even in the smallest things.

CHILDISH PLAY HAS THE LOFTY AIM OF THE CULTIVATION OF

BODY AND MIND; that is its "deep meaning," and because the impulse of the human being does not, like the animal instinct, reach its end without help and support, the need of this support is *quite conformable with human nature*; certainly there is need of regulated exercises adapted to the end,—methodical exercises, if a true support is to be gained and the goal of these impulses of the soul is to be reached. Nature itself always develops and shapes according to law and rule; therefore must not the soul be supported in a similar manner methodically?

It is the prevalent opinion that method limits the freedom of motion; but every orderly play rests upon rules, and not only the plays which chiefly make a claim upon the *mental* activity, such as chess, card-playing, etc., are founded on rules, but also ball playing, and the least of the ordinary child's plays, dancing. It surely does not take away the freedom of motion, because dancing and gymnastics must be learned methodically; but the more according to rule these are learned, the more freedom of motion is possible in them. And the freer the motion, the greater the enjoyment. In like manner must every handiwork, every art, and every science be taught methodically, if they are to be successful.

If the child wishes to build a house, and I give him the suitable materials and show him how to reach his desired end, I surely do not limit his freedom; I only fulfil his own wish, and further his self-activity. But if a play is to be given by word of command like the military drill, or if the child is to receive a *continuous* support in his playing occupations, one might with reason consider it pernicious.

According to Froebel's principle, on the contrary, the independent efforts of the child, his own experimentings, are to be stimulated as much as possible. The instruction given to make the play easier to the child, will make it the more independent, give more opportunity for his own creativeness, his own invention. As the instructions of the master to the apprentice in the workshop, first makes it possible for him to do his work with ease and freedom, so the teacher must give the necessary freedom to the play of the child by his assistance, *but only as a playfellow*, not as a teacher. If that is done, as in Froebel's Kindergarten, daily, for a short time during the play-lesson, yet the greater part of the day remains for those quite independent and

even capricious attempts at play, which are not, by any means, to be taken from the child.

The impulse for action and work makes the child hammer and knead, scrawl and cut whatever falls into his hands. It is the office of education to come to the assistance of this natural striving which is the child's own work of development. That could not be done, heretofore, with sufficient success, because the right method was wanting, which would determine what should be the right material, as well as the suitable corresponding instruction for its use, and the natural succession of the playing occupations.

In order that this legitimate method shall be really successful, it must proceed in the same conformity with law and according to the same rules as nature itself. Froebel observed the laws according to which the human soul proceeds, in order to apply the same laws to the physical activity of the child. To securely establish the yet insufficiently known psychology of the child, he was obliged to ground his rules giving educational support, upon the childish play, upon the science of the natural process of the child's soul.

And that he did this, constitutes the importance of his invention. He used for this purpose everything that Pestalozzi had found beforehand, and broke ground still farther.

The steps in the development of the child's soul, correspond to the progressive steps of development in the organisms of nature. The senses which exist at first, only as a *general* feeling, *as one*, gradually wake up, one after another, and demand gratification severally. Before the childish eye perceives colors, it has perceived form; \* it has recognized the size of things before it has conceived the relation of number: and so on. Froebel's method of play takes this into account in the choice and succession of its objects. According to it, the simplest things always precede compound objects. For example, with the round form (the ball, the original cell), begins a series of playthings for the child, of regular or normal forms, which proceed logically from the simplest to the many-sided bodies arising from subdivisions of the material. Divided bodies lead to comparison of *surfaces* and their forms. Plane surfaces are cut into strips to embody the *line*; little round bodies

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\* We doubt this. A child's first perception is of light, bright colors; and then of form.—Translator.

(peas) embody the point. Thus a passage is made from the solid to the point, giving appreciation of the relations of form and size, and preparing for the perception of mathematical abstractions, through *impressions*—nothing further. Pestalozzi also expressed the need of getting designedly arranged impressions for the child, because every conception—*all thinking*—comes from representations of the surroundings of the child, taken by impression on the senses. The Kindergarten offers for physical and mental development, therefore,

1. *A series of gymnastic plays*, called “movement plays,” which exercise the limbs and muscles as symmetrically as possible. The greater number of these plays are representations from the life of nature, professional life, etc., and are accompanied by singing, making the first musical exercise.

2. *Garden culture*, giving the first direction to the care of plants in the children’s own garden-beds, which serves likewise for bodily strengthening, and for what is so important to child-life, the contemplation of nature and its products.

3. *Manifestations in the form of plays*, which lead the imagination of the child to the life of reality simultaneously with acquisition of skill through the strengthening and flexibility of the fingers and overcoming bodily heaviness and indolence. (Realization by Embodiment).

4. *Occupations with different materials*, teaching the child how to handle each material and to know its peculiarities, through a regular succession, from the ruder to ever finer kinds of material. (Elements of Knowledge and Command of Material).

5. *A series of little works executed in play* by which children are prepared for the technicalities of the usual handicrafts and arts. The greater number of these may be reduced to conditions in conformity with each other, by the building, folding, pricking, stick-laying, the drawing, pea-work and modelling in clay, all of which Froebel suggests, in order to prepare manifold power of technical execution.

6. *Religious Songs*, which are sung at the beginning and closing of the exercises, short prayers (thanksgivings) arranged to tunes, for which children’s dispositions are prepared by pointing to the facts of God’s goodness and wisdom, patent in nature and human life, that serve to awaken religious sentiment; also observations of nature and little stories. (Religious Education is, as with every

proper educator, the chief object and aim of Froebel's method, and needs a special treatise to be given elsewhere).

7. *Linear drawing in the net*, by which is added to the above exercises in work, a method of advancing every child, who frequents the Kindergarten up to his seventh year, to the point of drawing straight lines and curves correctly, and combining them in newly invented forms, following the simple law of symmetrical correspondence. This drawing, together with modelling and other occupations, serves to make intelligible the relations of size and number and the elements of mathematics, but only as a series of simple experiences and sensuous perceptions, not as conceptions of the mind, and without any formula: for instance by laying inch squares, children can demonstrate Pythagoras's problem of the equality of the square of the hypotenuse to the sum of the squares of the katets, one katet being three inches, the other nine. (Elements of Knowledge and Original Thinking).

It may arouse opposition that Froebel's method gives physical symbols for mathematical relations and conceptions; but does not every teacher of mathematics do the same thing, when, for the easier comprehension of his scholars, he draws mathematical figures upon the blackboard? The science of mathematics rests partly upon experiment, as every other science does. There could be no question of the abstraction of the relations of size and numbers, if these relations could not be perceived in bodies. If it is true, that *there is nothing in the mind* (that is, nothing waked up) *which is not first in the sense*, then must forms be given to the child, to prepare for mathematical conceptions. This cannot be done better than by Froebel's method, viz., to let the child make combinations, while playing with different normal forms, through which mathematical relations manifest themselves. Nothing of the conceptions themselves will be given thus; (that would be impossible at that early age) but only perceptions upon which later mathematical instruction can be based. Distinguished mathematicians\* have recognized the great importance of Froebel's procedure in this relation.

As these exercises of Froebel's consist in representations of forms and figures, they are plastic, and develop the mind for forms, for symmetry, and for harmony. The combination of forms, colors, etc.

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\* For instance, Buckey de Cubiere in Paris.

exercise the faculty of combining and the taste; and with this last, the sense of the beautiful and the creative imagination are continually active. The artistic, the æsthetic, the ideal *in general*, is aroused, not by contemplation, but quite practically; the child himself executing and forming, freely. (Elements of the Practise of Fine Arts.)

It is surely of the greatest importance for the laborer, that the kingdom of the beautiful be unlocked for him in childhood, and that those chords of his soul resound, which but too easily grow dumb, through the cares of material life, and the din of the workshop, unless education has paved the way for a certain artistic culture.

If labor is to do more than the earning of one's bread, it must satisfy the æsthetic mind, or be done as the fulfilment of duty to the common weal; it must reach beyond the merely selfish circle of one's own material welfare. The children of the working classes seldom learn this at their homes. "You must work to earn your bread" is what they hear; what they grow up with, and, for the majority, is the only spur that urges them to work!

By working in common in the Kindergarten, and by regulated work in common, the egotistical action of working for one's self, is not meant. At first the work is for the *pleasure* of it, *that indeed, makes it play*; but what is produced by this work, is *for the enjoyment of others*, of comrades, of parents; or for the good of the institution; perhaps to increase the collection of its beautiful works, in order that some of the little productions, like mats, straw-braiding, paper and paste-board work, may be sold to support it. In order that it may keep aloof from lust of gain, that frightful moral malady of our time, childhood is never to earn for itself. (Elements of Work for Moral Improvement.)

To the great mass of the children of the lowest class of people, to whom no family love, no domestic life, and especially no loving companionship is allotted—such a companionship as the Kindergarten offers, is the greatest blessing for their whole existence. On however low a step of the social ladder they may stand, they learn, in this little community, in which each takes his own place, and where all have their rights and fulfil their duties, *how to love*; how to devote themselves to something larger and higher than the individual; how to prepare themselves to be law-abiding and duty-doing citizens. Only when the sense of belonging together is awak-



ened early; can a national spirit, always ready to make sacrifices for the country, develop itself in the younger generation.

It may always be seen, on occasions when people assemble in multitude, that companionship exalts to enthusiasm. The joyfulness of self-sacrifice exalts to inspiration those who, as mere individuals, act selfishly and feel narrow-hearted. Companionship awakens the instinct of the ideal, and elevates each one to the feeling of fellowship.

Much is yet wanting before our childhood and youth shall be offered the full opportunity to practice these virtues of companionship; to learn to fulfil the duties of citizenship. But it needs a beginning in order to add a farther unfolding in the later stages of life. To expect to awaken love of country in youth, when childhood is passed in egotistical isolation, perhaps under the influence of parents who, animated by a vulgar avarice, have taught their children to look upon the over-reaching of a neighbor as an allowable thing, is an empty delusion! The proverb, "He sucked it in with his mother's milk," which indicates the ineffaceableness of first impressions, is here verified. Public spirit arises only out of early participation in the commonweal. It is sadly wanting now to our childhood, in all classes of society; but the little children of the poor, outside of the Kindergarten, have only the companionship of the streets, which is always more or less immoral.

What the tilt-yards are, or will become, for riper youth, as wrestling grounds, is necessary for early childhood; not only necessary as places of exercise for the strengthening of the limbs, but as an arena for the wrestling of the mind, that is for the application of the mental powers, and for work as a means of *culture*.

Because Froebel's method combines bodily and intellectual labor, working and learning, in the *play* of the child, it yields the only mode of life fitted for this age; not merely for learning's sake, nor merely for work's sake, but for the free and glad exercise of all the powers and talents of the human being.

In after years, by gradual transitions, working and learning separate themselves from play, till they become independent, *each one for itself*. And then play will claim its special hours for recreation.

A real fusion of learning, working, and playing, is only possible, when the objects which serve the child in its play, are not *ready made*, but invite independent mental and bodily action upon them.

Had mankind found everything in the world ready made; had all objects for the gratification of material and spiritual wants, been already in existence, there would have been no question of the development and culture of the human race. The necessary care of the products of nature, the working up, transformation, and combination of them, first awakened, and then cultivated, the impulses of human activity.

So, ready made playthings hinder childish activity, and train to laziness and thoughtlessness; and hence are much more injurious than can be expressed. The impulse to activity then turns to destroying the ready made things, and becomes at last a real spirit of destructiveness.

Also, merely mechanical work of the children, that which is done without exciting the imaginative faculties, is likewise injurious, because thereby the intellect becomes inactive.

Froebel's method aims to give nothing but the material of play—nothing ready made. The transforming of this material wherein play and work consist, is done *according to law*, in a free, inventive, productive manner. The mind of the adult which has come to consciousness of law through experience, here comes in to the aid of the unconscious and blindly-groping activity of the child, in order to save him from wasting himself in errors, and give right direction for culture, to his original strivings.

The materials used consist of wooden blocks, planes, and little sticks; strips of different colored papers; pasteboard; colored threads; slates and pencils; and sheets of paper. The transforming of the materials begins in imitation, \* then invention begins, by combining parts into a whole, according to one's own fancy. But to invent,—bring forth something new with these materials, a child must have a guiding thread. Every work of man consists of parts arranged for the purpose of the whole. This arrangement demands symmetry and harmony in the parts, and requires that they be fitted for each other. Whether it be the building of a house, the gluing together of a table or chair, the making of a garment, there are always parts to be fitted together, not arbitrarily or capriciously, but according to definite rules. Hence it is the principle of Froebel's method

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\* A copy is not to be given to the child, however, the Kindergartener must dictate in words, step by step, the process.—Translator.

to give the child a fundamental rule, according to which he may un-faillingly find new combinations.

What the child grasps most easily are *contrasts*. He seizes easily the difference of *size* when great and small things stand side by side; readily discriminates *colors*; sees *position*, as above and below, vertical and horizontal. Froebel's rule, "make the opposite to the thing given," a child of three years old applies with ease. For example, he places his figures upon a table which is ruled netwise with horizontal and perpendicular lines. The teacher marks for him the middle of the table by one of his little inch planes; the child places a plane four squares above this marked square, and the rule tells him to place another plane four squares below it. Above and below are to be connected with each other by the sides, that is, the left and right, therefore he places two other planes four squares off, one to the right, the other to the left of the middle one; or, if the figure to be made is a compact one, the opposites may be arranged to *touch* by their edges. In drawing, the vertical and horizontal lines are contrasts in position, and oblique lines form the connection.

It is quite impossible to indicate, except by ocular demonstration, how inexhaustible are the combinations of forms, through the application of this simple rule. What the alphabet is for word-making, by combining twenty-four letters indefinitely, or what the seven tones of the scale are for harmony, Froebel's law of "the connection of opposites" is for plastic formation.

Pestalozzi also strove for this A, B, C of power (*koennen*), but confessed it was yet to be discovered. Froebel's discovery gives a key to every artistic work, and therefore may be properly said to be the foundation of a training for work.

The arrangement of parts into a whole, which every creative work demands, is *organizing*, whether it be material or intellectual. And this law—the connection of opposites—hitherto considered only in philosophy, is as truly the organizing law of the human mind as it is of material nature.

All the processes of nature move in opposites, inspiration and expiration, contraction and expansion, ascending and descending—all are connections of opposites. In like manner the process of *thinking* is to compare things more or less opposite, and connect them by inferences (logic). Pestalozzi declared that the mechanism of things follows the same course as the mechanism of thought, and

*vice versa.* The child operates in one or both, according to the law of his own individuality. What he applies (himself) he learns to understand and comprehend, first by contemplation only, as impression; but by degrees he becomes *conscious* of what he does, and that is the main point. Also, for the working man of the present day, he must become conscious of the how and the why of his *doing*, not by reflection, but by immediate experience. This distinction must be made. At present, the reflections of the grown-up are given to children much too early. According to Froebel's principle, which pursues the empirical way, the first knowledge of the child will come out of his own experience, and he learns to make his generalizations himself, and to reflect upon things in his own way. Only when a strictly individual apprehension of a thing is gained, can the precepts given by others later be really appropriated, and become flesh and blood. A real conviction, which is proof of a stable frame of mind, has its roots in the first individual experience (of action).

*This is the kernel of Froebel's method; that a way has been found to let the individual character of each one unfold itself in full freedom.* Froebel says: "Let each one be a free growth out of himself; let him rise out of himself like the stalk from the plant, with ear, flower, and seeds, in the great might of life." When shall we cease to fetter, enslave, or, at least, *stamp* humanity, nations, and individuals?—not before Kindergartens shall be the universal possession of the people!

This is the point which has been least recognized hitherto. The given rule makes many a one think that Froebel's method is a treatment *by stencils*, as it were! But for the very reason that Froebel gives a universal law for the guide of his methods, an individual act of the child becomes possible; that is, a *creative* act. For instance, just as nature, according to the law of expansion and contraction that rules in the vegetable world, develops the different species of plants; so can a child produce ever new forms and combinations, by acting according to the law given to him; namely, 'the connection of opposites.' Every child will apply this law of combination, in order to represent his individual formations in the freest manner. Without this process of law, he would stop short at mere imitation, or owe his formations only to chance. One can be convinced in a genuine Kindergarten, that every child produces, out of the same material, by the application of the same law, manifold things, each

differing from the others. And does not every painter paint different pictures, with the same colors, according to the same law of mixing colors, and of constructing forms?

If it be acknowledged that there is no freedom without law, neither in the community, nor in the different workshops of handicraft and studios of art; the same thing must hold good, also, for *the doing* of the child, whose imagination sweeps round rudderless, *if it is not bound or fettered by rules which are principles*

Through the indispensable concentration, which all productive labor requires, a certain stability and inward collectiveness arises, which not only rules the imagination, but reacts particularly to strengthen the moral powers. Out of this arises the inward satisfaction of true activity; and in this satisfaction, given to children by Froebel's method, is found the most striking proof that it corresponds to the nature of the child.

And just as the individual endowment of the child is manifested by plastic production, peculiarity of character comes out by the action of children in companionship. By their 'occupations' the talent of the future designer, painter, sculptor, architect, poet, musician or mathematician, expresses itself. By social work and play in a child-world, which must be the type of the great world, with the friction of character consequent upon this intercourse, the opportunity is offered for peculiar traits of character to be brought out, and influenced by one another. One must not estimate too slightly, for the future formation of character, these things, as yet so small in themselves. To learn early how to express his mind in some characteristic form, how to maintain his individual claims and opinions against his equals, and how to take an active part in fitting himself into the midst of a community which has equality of rights and duties, is unquestionably of great importance for the culture of individual character. Home and school cannot offer sufficient opportunity on this account, because in the home the young child cannot have equal rights with all the other inmates, mostly grown people: he is in a more passive and subordinate position towards them, seldom taking the initiative; and because, in the school, a merely intellectual willing and doing takes place, which sets in action the intellectual much more than the moral powers. It is true that in the school recess there is free action; but then it is not regulated. In the Kindergarten, on the other hand, free action is connected with

regulated action, by the distribution of the occupations following the rules of work, etc., as happens also in later life.

In Kindergarten, the child is not made tame, which is what the education of the majority of children amounts to at present; the natural energy is not repressed, but led toward its normal aim and destiny. Our childhood and youth sicken, unquestionably, by the early preponderance of the intellectual powers, and through the want of opportunity for creative activity, which begets *will* and energy. Who has not felt that our children lead a quite artificial life, contrary to their nature, by which both bodily and moral health is undermined? There is too early and too much learning, that is, too much for their digestive power; and undue preponderance of receptivity, deficient productivity, and a want of opportunity to act, —all of which cuts off the possibility of the full, fresh, natural existence which is meet for childhood and youth.

"There should be a change," says the majority of observers; but as yet we have not known how to make it. The amount of knowledge which must be acquired for the required culture and vocation, at some time, can neither be abridged nor dispensed with. To go back to the beginning of the accumulated material of human knowledge, in order to simplify it, it has been found necessary to seek for the elements of individual departments, in order to separate all that is superfluous. And Froebel, in order to find the points of connection, with which the activity of children must begin, went back to the very origin, the first beginnings of our culture.

The child gains knowledge of things, first by his activity, through what it can seize with his hands. Things must be graspable by him, to give him points of connection for his conceptions. If, for example, a child should only look at the things around him, it would be impossible for him to be convinced of their material, their weight, whether they were hard or soft. This perpetual handling of things, this analyzing and combining again of the parts, which Froebel's method demands, is the child's first *work*, and involves intellectual as well as bodily activity; and, because this knowledge of things, by means of the activity of his limbs and senses, is founded in the being of the child, as it was in the being of humanity, it affords lasting enjoyment. By this first enjoyment of *doing*, the only right beginning is gained for the conquest of natural indolence, for lifting the weight of yet unspiritualized matter.

In the human soul, all opposites are found united. If this or that impulse is not used and cultivated for good, *conformably to its destiny*, it serves for evil, which is deviation from the destiny assigned by God and nature. If the instinct of activity is not awakened, gratified, the instinct of indolence takes its place, that heaviest barrier to all development!

The earliest work of the child begins, as in the development of the human race itself, with cultivating the instruments of work, training the limbs and senses. Little objects of his own invention, by their symmetry of form, harmony of color, agreement of parts in a whole, awaken his first pleasure in conforming to laws, and thus lure forth from the infant soul the first beams of the beautiful; so that, as in the history of the human race, the elements of art become the awakeners of the mind.

The thought that lies at the foundation of Froebel's method of allowing the child, in each of the occupations, to separate the parts, and put them together again as a whole, is that real things may become *symbols*, by means of which he shall perceive reality.

Already Rousseau had demanded that the first book for the child's mind should be his surroundings. If this is to be so, then must these surroundings correspond to the needs of the mind, and therefore be put in order. Froebel therefore gave the child forms, out of which he is to create, by uniting and transforming them *himself*. The results of his composing become symbols of truth. Contemplation and individual production are thus united; the artistic leads to knowing. Schiller, speaking of the development of the human race, says, "What we have felt here as beauty, will one day, and somewhere, meet us as *truth*."

With the blind activity of instinct, as yet *unconscious*, human culture began, and rose gradually from the crudest to the highest point. Images and symbols of the beautiful, the good, and the true, are needed by children; just as the Greeks and Romans, in order to perceive the ideas symbolized by the powers of nature, needed the mythology for their imagination. While the child is creating forms, he perceives their organism; and so can, at a later stage, seize the fundamental thoughts which produced them. He learns, in short, to perceive the Creator in his creation.

For easy review of the historical epochs, children in the schools are given images, which represent the chief personages and events.

But images alone do not deeply interest early childhood. Little children easily forget what they see, and more easily still what is said to them; but they never forget *what they have made* (as also Rousseau incidentally remarked). Mankind was obliged to go through a long school of labor, before it arrived at the present degree of the development of industry and art. Men were obliged to labor in the sweat of their brows; subduing the rude masses by slave-work on the pyramids of Egypt, where the building master and architect were the same man, even to the highest art in the temples of Greece, in which the majority of the workmen were artists. The development of the human race has had its course, according to law and the rules of logic, however much it has been interrupted by a thousand deviations. And, by law and successive steps, the individual child is developed. The human educator can do nothing better than to search out the plan of education, according to which the spirit of the universe guides the development of humanity.

Fröebel has taken the development of nature and humanity for his instructor. His starting point is MAN, THE IMAGE OF GOD, IS, AS SUCH, A CREATIVE BEING; CONSEQUENTLY THE FIRST PRINCIPLE OF EDUCATION IS TO MAKE HIM PRACTICALLY CREATIVE, ABLE TO CREATE.

In the history of man, work has been the first means of knowledge; at present science has become the means for work.

And so for children, first work, and then knowledge, is the order of development. Work is the teacher that forms the mind; science gives the theory of labor. In this manner, the *curse* of work is changed into a *blessing*. Voluntary labor, developing *love* of labor, gives the laborer his *freedom*, and is the foundation of his human dignity.

At a time when the conditions of labor in the civilized world have become new, when the conscious mind must govern in every workman, when the intellectual emancipation of a still immature stratum of society, partly deprived of its rights, is declared, *ought* it not to belong to the Creator's government of the world, that the discovery should be made that *the child* can become a consciously-acting workman, while he still *plays*? Every discovery in the history of civilization occurs when mankind needs it. But many a discovery remains unrecognized, after its application has become a



pressing necessity, to the injury of the general development. May not this be the case with the method of Froebel?

Side by side with the brilliant culture of our day, its magnificent, dazzlingly rapid progress of development in the department of industry, who does not see the deep shadow which is daily becoming deeper? What kind of society must necessarily grow out of the youthful generation, if the greed of gold, the spirit of gain, and the low pursuit of pleasure, which threaten every day, more and more, to destroy all higher aims of life, shall grow up with it, and spread faster and farther?

When the mass of upstarts that will rise out of the uncultivated, through mere industrial success, is doubled, and shall at last become a hundred-fold; and the largest part of the laborers in the spiritual domain shall sink to the ranks of the proletariat, because the worth of their performances is not acknowledged, while those who have material interests and pleasures, reach the highest estimation; who can picture to himself the unheard of demoralization that such a society would present?

There is but one rein that will hold in check the lower propensities of the spiritually undeveloped and rude—it is labor, the bodily burden and exertion. Labor, “in the sweat of the brow” is the redeemer. Not anything so demoralizing could have crept into the prisons, as the *do-nothing* of criminals! Either heavy, hard labor must be the accompaniment of poverty, or civilizing culture must preserve the masses of the people from excess and demoralization. And since no power can prevent thousands of the uncultivated masses enriching themselves in this age of machinery, and so withdrawing from hard work, we have no choice but to take measures for their culture, and free the coming centuries from the old guilt of the cultivated towards the uncultivated!

Manifold and various as the conditions may be, whose fulfilment is required, in order to conquer poverty, ignorance, and want of morality, so far as is possible, the first condition will always be correct, sound education, by which the human soul shall be directed, from the very beginning of life, to what is noble and lofty. Much as our higher schools, and the instruction of the different people's unions contribute to the acquisition of useful knowledge, a neglected childhood is never got over; and therefore, to the souls that

creep in the dust, are never opened the higher regions of spiritual life.

Let people's Kindergartens, on Froebel's method, be made the common possession, and we shall have laid a firm foundation, on which shall be built a true education of the people; and then we can fight against coarseness and restlessness, and cherish, on the ground of general material welfare, the love of the beautiful; and the eye be directed to the heights of intellectual and moral greatness. Pupils cannot enjoy the improved public schools, if they do not enter the primary schools better prepared than now. Here the first step needs to be a *new beginning*, which shall give new conditions to the school, and lead to new results. The discovery of a beginning, in conformity to nature, Froebel arrived at, when he found a new truth in reference to the perceptive power, and the treatment of the human being.

May his discoveries, which are to serve for the improvement of the MAN, not be esteemed less than those which serve for the improvement of material well-being; and may they find their application in working out the development of the growing race, with all its rich consequences, as long as time lasts.

## CHAP. II.

PRACTICAL ARRANGEMENTS FOR INTRODUCING  
KINDERGARTENS.\*

Since Burghers' Kindergartens have become in a measure naturalized, because their usefulness has been at least superficially or partially recognized, no great difficulties are met with in establishing them. A thoroughly cultivated kindergarten teacher needs only to rent a locality containing two roomy apartments, and a little garden room in proportion to the number of children, furnishing them with tables, benches, and closets, and to provide the necessary material for the plays (seventy or eighty thalers worth for fifty or sixty children), in order to begin her Kindergarten, whose children have been secured by advertisement and subsequent announcement, or by a subscription list. The founding of the Folks' Kindergartens, those for the children of the day laborers and small traders, meets with far greater difficulties. They offer to the children of the real working population, and of people of very limited means, a refuge and place of education for the greater part of the day, just as the charitable asylums do. Indeed, the Folks' Kindergartens are only day asylums, in which Froebel's educational method is applied. The pupils can afford to pay a very little money only, and, if very poor, must be received gratis. Five silver groschen per month is the lowest sum received for a pupil, therefore the greater part of the expense is to be met by the municipality, or by private charity. These expenses are increased by the necessity of furnishing food at

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\* Many things in this chapter do not exactly apply to American Kindergartens but the spirit of the remarks can be appropriated by us, for they have many advantages over the European kindergartens, since the spirit of our nationality is the spirit of Froebel.—Translator.

noon to those children whose parents work out of the house, and do not return home to dinner. In this case, the parents pay in proportion to their means, as is done likewise in the majority of the asylums. The best and easiest thing to do, is to introduce Froebel's method into the asylums, and in this way to change them into Folks' Kindergartens.

The prejudice against Froebel and his Kindergartens, called forth by the political partisanship of his time, and the consequent prohibition of them in Prussia, which grew out of it, and lasted some years—(a mistake in every respect)—has hindered in many ways the introduction of Froebel's method, even into asylums. A second hindrance has arisen out of the fact, that the majority of the immediate conductors of the asylums are opposed to every innovation; are too old, or, as in most cases, too *incapable* to be willing or able to learn what is contrary to custom and tradition. Yet here, as every where, exceptions may be found. Already in some of these institutions a beginning has been made (I have succeeded in bringing it about in several places abroad, in Belgium, in Holland, in France, etc.), and the ever-increasing conviction that we can nowhere continue entirely in the old ruts, that the demands of the time must be regarded, gives hope that *more* will soon be gained. The alternative in the instance of the asylum, is to reform or to go down!

But the asylum kindergarten must also offer something more than all the occupations of the Burghers' Kindergarten; for it must compensate for the lack of family education, which the children of the more cultivated classes find at home—or ought to find there! When the latter pass from three to five hours of the day in the Kindergarten, still the greater part of the day is left for the educational influences of home, above all of the mother, to whom Froebel directs his exhortations and instructions almost exclusively; and without her co-operation his educational idea is impracticable. Only when the mother can understand and apply it, beginning at the birth of the child, and can plant Froebel's method in the home also, can its fruits ripen completely. The mothers in the laboring classes cannot yet do this; in the first place, because their work does not permit it; and, secondly, because, in most cases, personal ability for doing it is wanting. Therefore, besides affording the elements of every kind of work, and the preparation for every art and science, and of moral and religious development, the asylum must add those little domes-

tic exercises for which a good home offers a thousand opportunities, but which are wanting to the children of the poor who are sent to the Folks' Kindergartens. These domestic exercises please children, who like nothing better than to help their elders.

Habits of order and cleanliness, those fundamental principles of the earliest education, have not hitherto been regarded of sufficient importance. Their moral effect is not yet duly estimated. The children of the common people rarely find them in their homes to the degree that will suffice for a good example; still less are the parents accustomed to have time enough, even if they have the desire, to practice them and instruct their children in them. The Kindergarten must compensate for this want; and, by its associated work, offer the best opportunity for such domestic practices as are suited to the age of the children. (It is obvious that the youngest children, those between two and four years of age, have to be excused from such exercises, as, for example, assisting in the cleaning of court and garden, chamber and furniture, bird cage, etc.).

An additional reason for these arrangements for domestic work is, that it would fatigue and strain the children, if they should be required to pass the whole day in the peculiar methodical occupations of the Kindergarten, which, to a certain degree, always engage the intellectual powers. The occupations themselves must also be subjected to some little modification, in so far as future necessity of *earning a living* must be taken into consideration. For example, plaiting of mats and baskets; ribbon-weaving on a little weaving stool particularly adapted for this purpose; clay-modelling; paper folding and cutting for confectioners and book binders,—are all useful for earning money. (These may also serve in the Burghers' Kindergartens as a means of earning money to buy materials, and enable the children to express their love for their parents, friends, and benefactors, etc., objectively. The actual earning of money *for themselves*, must be kept off as long as possible from *this* age of childhood, in both cases).

The objection has already been loudly made, that the children of the poor would be spoilt by the many elegant little occupations of the Kindergarten, so contrary in their nature to the so-called "hard-work" to which they must get accustomed sooner or later; and therefore the burden which they have to bear will be made more and more heavy. There have been instances in which the parents

of these children have nourished such apprehensions, and on that account have refused to send them to any Kindergarten; or have withdrawn them. A poor day-laboring woman, for example, said that her child "had no clothes to wear that were suitable to play in with the little ladies; and the child was ashamed to seem to wish to be of the quality! perhaps she might learn to be ashamed of her mother!" Also an artisan, who took two of his children out of a Kindergarten, gave, as a reason, that "The child would no longer touch anything at home. When the mother asked her eldest girl to carry the dustpail into the yard, or to wash down the table, she replied that it would soil her clothes; and if she was expected to go to the baker, or the well, she said children of the Kindergarten did not have to do such things! etc." The father added that his "girls must earn their bread at some time or other, and must, therefore, learn to work hard; but if they were accustomed to playing in such a delicate way, with the children of the quality, they would not be fit for ordinary work, but want to be dressed up fine; and he could not buy kid gloves for his children, as his boy had just wished him to do for *him*!"

These are the utterances of the good sense of the people, which should not be unheeded. But the Kindergarten in question was the Hamburg Burghers' Kindergarten, which only receives poorer children free of cost, now and then. To found free scholarships in such, is certainly desirable, if they are bestowed with discrimination. But they should be given especially to the children of the so-called *modest poor*, who belong to a higher grade of culture than those of the lowest class, and managed in such a manner, that the dreaded effeminating process can never take place.

It is one of the most important questions touching public education, whether one shall mix or separate the children of the various classes of society? The spirit of liberalism would decide for the mixing, and look upon the separation as an *exclusiveness*, not conformable to the spirit of the age. A pseudo-democracy which rests not upon inward convictions and a deeper knowledge of relations, which neither apprehends nor understands the ideas of the age, blindly desires the mixing; and would level all things down, if not up. No thinking man will mistake that, in reference to this matter, we must sail round many a rock. It would be a dangerous favor if we should make the children of the

rude masses, as they now exist, effeminate, or hostile to the irksome work which lies before them in after life. Much as Froebel thought of the coming together of the different classes of society, through the coming together of the children in a common education, *as one of the objective points of progressive culture*; and while he gave this point of view in his work on education, yet he recognized too well the *actual* divisions in our present society, to wish to tear down the existing barriers at once. He accepted the law of gradation for his Kindergarten; and knew very well that he must accept distinctions in the relations of *society*. In a plan that he made of an educational institution for the poor, he expresses plainly that he wishes to adapt his methods to the future conditions of his pupils' lives: "Education must always have in view," he says, "the practical application of the thing learned." Froebel wishes to educate for the claims of real life, not for the Utopia of the imagination, but always with the presumption of a continual, progressive development, whose goal is certainly the common brotherhood of man. Are the lower classes to be brought up to higher culture? This can only be done by degrees, in transition from generation to generation, not suddenly; and it is certainly not attainable at a time in which, as now, demoralization and sham-culture (*Schein-bildung*) take each other by the hand, and devastate even the innocence of childhood.

But even had Froebel recommended an unconditional mixing of the children of all classes, this would be at this moment impracticable, since "the well-to-do and rich" would struggle against it more than "the low and poor;" and those *most*, who have risen from the lower classes to the upper, whether by industry or otherwise. The rich uncultivated upstarts, who, in the course of time, amount to legion, are especially wont to shun the companionship of their poor brethren. But on the other hand, the claim of the cultivated classes is not to be denied, to avoid for their children the companionship of rudeness and vulgarity, which finds expression even in the earliest childhood, because the child imitates what is round about him. Not riches or poverty, competence or penury, should separate, but the degree of culture of the parents.

But as little as a complete mixing is advisable at the present moment, so little should the complete separation of classes be favored. For certainly it is an undeniable problem for the educators of the present, to effect a greater union of all classes through the children;

and, by their manifest equality, to conquer empty prejudices and haughty exclusiveness. In the Burghers' Kindergarten, this is already done, by the children of all classes being found together, with the exception of the "highest" and the "lowest". For the latter—the very destitute—the Folks' Kindergarten is destined; and a certain number of friendly families of the highest class can join together, and pay for a kindergarten teacher, a higher salary, on condition of her taking only a limited number of children, who are agreeable to all those who take part in the enterprise.

That is not an intelligent philanthropy which will allow no difference between the education of the children of the poor and of those of the well-to-do classes. An unsuitable education would be to the former a dangerous gift, and entail upon them the most serious discord between their inclinations and the fulfilment of their duties.

The Kindergarten, with its means of preparing for every kind of work, offers to every *peculiar* talent the opportunity to come forth, and be ready for all after steps, according to circumstances. It therefore affords to the lower classes the possibility of developing, in its own direction, every striking gift; so that the genius born in the hovel (and how often that is its cradle!) may not seek in vain for a fair unfolding; or fail from the want of means of development. But should we give to the masses of the commonalty, and to the ungifted, the education of the most highly cultivated classes, there might be no more unhappy beings than learned men, on the joiner's bench, and the artist as a chimney sweeper.\*

In their ideal contemplations, the advocates of the levelling process forget the practical reality, which, nevertheless, is not to be abrogated by their assumptions. One who has been often in asylums, in short, the present writer, who personally carried Froebel's method into them, with her own hand helping to introduce it, knows how differently the children of the really poor had to be treated from those of the cultivated classes, in order to succeed. The hands and fingers of the former were found for the most part so stiff and awkward, that they often needed more than three times

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\* This remark does not apply in our own beloved country, whose political institutions present no barrier against the rise of any man to the height of social circumstance which his abilities and education would adorn.—Translator.



the period that other children do, to accomplish the *first beginnings* of the occupations. Some of these little savages whom I undertook to teach, were like simpletons. They could not even hold firmly the ball which was put into their hands; and for weeks they tore up the papers that were to be used for plaiting, and thrust into their mouths the various objects that were given them. At first they had to be waked out of a half sleeping condition, which made it impossible to fasten their attention longer than for a few moments. Even when out of doors for the movement plays, they would sit down upon the ground, and then could not be made to get up again; or, after a short occupation, they would actually fall asleep! These unnatural conditions, on being investigated, were explained by the fact that the children had been usually left shut up all day, by their mothers, who went out to work. Provided with some means of nourishment, but without any means of employment, they almost always had passed the days in sleep. This condition of things occurs more frequently than many might believe. At all events, there prevails a certain intellectual sleepiness, and the greatest rudeness among these children, who need a treatment adapted to their condition. Even if we did not think of their probable future circumstances, we would use in their case bodily exercises and work in some degree mechanical, more especially than in that of children of the more cultivated classes, who are accustomed to be amused by their attendants. Their great bodily laziness needs more repeated and powerful gymnastics to overcome it, than are necessary for better conditioned children. Even after the first laziness is overcome, it will be found that they will prefer the sitting quiet occupations. And of the more active occupations, they prefer household work. Many times when I asked those who were big enough, whether they would sweep the yard and clean something, or would build, braid, lay sticks, etc., they always preferred the more useful occupation; and yet I can testify that they liked to learn the more fanciful things more and more the longer they tried them. The sense of beauty could be vivified. \*

In the Ragged Schools in London, the inspector told me that the

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\* In the few asylum kindergartens hitherto founded in America, the experience has been different. The children have immediately waked up and responded to the kindergartener's efforts even more than the children of the rich, taken care of by nurses.—Translator.

little ones of the lowest division, always watched the door with impatience, "for the lady with the sticks" (as they called me, because I showed them how to lay the little staffs); and they were first completely happy when the kindergarten occupations began. And was it not natural that to these children, who were from three to six years old, the mere letters, and the numbers of the multiplication table, the catechism and the history of the creation, should please much less than building, plaiting, and laying little staffs, with which they could make figures according to their taste, and through which they were self-active? It by and by may be realized how unsuitable, even injurious, are the usual proceedings in the asylums, where spontaneous nature is ignored; where the children of earliest age are at once *obliged* to learn to read, and *obliged to pray!* and suffer all the school machinery. But aimless playing, and *mere* diversion, cannot give them pleasure either. How infinitely better, both for pleasure and ultimate utility, is Froebel's process, by which at once healthful bodily and mental growth is preserved. To make goodness and duty agreeable to the child, is the great means of moral culture. This the Kindergarten does, because it proceeds according to nature's laws. When *love* for goodness and use is awakened, later in life it will overcome all difficulties, and conquer what is naturally disagreeable.

A true insight into this reform will vanquish all petty difficulties. The most important point is, that the teachers of both these institutions, so far as they are women, (and they never should be men), should learn in *principle* and practice, the kindergarten method; or that well-trained kindergarteners shall be by their side, to initiate the play-work.

To the customary benches provided for children in asylums, should be added tables for the hand occupations. A kind of desk may be used, as in some schools, so made that the support of the forward bench may serve as a table for the hinder one. Still better are single tables, by whose side the benches shall be placed. These last should always be provided with back railings, because young children cannot sit long unsupported at the back, without being strained. The tables should be arranged for only ten or twelve children each, as a greater number can with difficulty be overlooked and guided by one kindergartener. Indeed, the too narrow space for the number of children in the asylums must be enlarged, that place may be found

for the tables. If an enlargement of the place is not feasible, the number of children must be diminished. Need of pure air for the health of the children, requires that similar measures be taken in the majority of such institutions.

A kind of ventilation which is to be found chiefly in France and Holland, would be of the greatest use in purifying the air. In the school rooms, and other apartments of the asylums, openings with air clappers are placed upon one side, up high, under the roof, and on the opposite side below, just above the floor. By opening the air clappers on both sides, for a few minutes, while the children are out of the room, the air will be purified. There is much yet wanting that is indispensable for health in other directions. The manner in which a great number of school buildings are heated, is not what the rules of health demand; and many another condition is wanting that should be mentioned here.

The number of children should never exceed one hundred. These must be separated into three or four divisions, according to the age, and be placed in as many different rooms; or, perhaps, two divisions in two rooms. The provision for guidance should be, instead of two persons for a hundred children, at least three, that is, the directress, an assistant, and a waiter. Two assistants would be still better. In the places where there are training schools for kindergarteners, a few assistants might easily be found among the pupils, who should pass some hours daily in the Kindergarten, without other compensation than what they gain by practice under the principal; or some young ladies of leisure, who wish to make themselves useful, and have the necessary capability, might step in and *offer* to assist.

The introduction of the kindergarten method into existing institutions will be made much more easy, if, in the beginning, there is but a small number of children, say twenty at the most. When these shall have learnt some of the plays and occupations, let them be divided around, to help by directing some of the other children. If four of these little teachers are found at one table of twelve children, it would be easy for the kindergartener to govern and direct them all, through these assistants. Many conductors of asylums, before they have made the trial, hold it to be impossible to keep in order a hundred children in their plays and occupations, because they are thinking of the difficulties in the way of keeping them quiet upon their seats, when they have nothing to do. But it is infi-

nately easier to keep them in order *in the Kindergarten*, because their attention is engaged, and they may use their *hands*, and produce something. In the asylums, hitherto, the children are always made to fold their hands together, or to lock their arms, in order to keep them quiet and attentive. Although nature prompts the child to use his hands, it is thought necessary to forbid all "playing with the hands," because it diverts the attention from the subject to be learned. But whatever is against the nature of the child is injurious, and just in this impulse to use the hands are the best means found to fasten the attention of the child. Froebel has solved this problem entirely, for he never requires a young child to learn anything *without using its hands*. "How beautifully," he says, "the child-nature requires that head and hand work shall be united; that all learning shall be produced through doing." Thus it is much easier to keep children quiet and attentive by the kindergarten method, than by the usual method practised in asylums.

As in many of these institutions they have been obliged, for the want of sufficient other occupations for the children, to give them letters, reckoning, beginnings of geography and biblical history, besides the ten commandments and hymns to be learned by heart, all of which is unsuitable to this age of childhood, so recourse must be had to commands which are against the nature of childhood. Who has not seen in these institutions, a great number of the children fast asleep during the lessons? But even when they let them play in the old-fashioned way, without affording them any guidance with respect to the object of the playing, the aversion to work has grown; and even more, as it may be farther shown. The length of time during which the children are obliged to sit still, is also against all nature. The youngest children, from two to four years old, should not be obliged to sit still a quarter of an hour, nor the oldest an hour, at most. They never do so in *Kindergartens*. Fresh air and motion are the most necessary elements of child-life, and these are now measured out to them too sparingly in asylums, especially in those of great cities. In many of them, even in summer, the children are only in the fresh air two hours out of ten; of gymnastic exercises there is no thought! But no stronger and healthier race of men can be grown than those who have pleasure in working, and love it.

At present, the hands, the tools by which their bread is to be earned

in future, are scarcely practised at all. Observe how stiff and awkward are the hands of these children! Whence shall come the later aptitude for work? The little occupation of the hands that is found here and there, consists mostly in lint scraping and in knitting. But these are purely mechanical labors, which cannot give the children delight and satisfaction, because the child-nature wishes to be active also with its intellectual powers, therefore they cannot awaken the *love for work* that the kindergarten method does.

Since the majority of the asylums have yards where the children play, it is not so difficult to obtain a little garden room, where a few flowers and vegetable beds can be made, and a few bushes and trees can be planted. Should so much be unattainable, a few boxes can be placed by the walls of the yard, and filled with earth, in which the children can train a few plants.

For children to grow up without any occupation with nature's tools, and without any observation of nature's products and processes, Froebel holds to be the worst hindrance to sound moral development. And how shall they *find the Creator*, if they do not learn to know his works at first hand, and perceive them in the visible world? To make garden room for the children should be the first care of the directors of asylums. In Paris, where it is much more difficult than in any other great city, to find gardens for this purpose, at the very first attempt which I made with Froebel's method, in the *Salle d'Asyle, Rue des Ursulines*, No. 10, under the protection of the authorities, I bought a piece of garden land which bounded the yard of the institution; and they saw that Froebel's garden-culture was one of the best means of education. Some persons in the commission, who were appointed by the Minister of Instruction to examine the method, declared that with the general spread of Kindergartens, one might be sure to awaken in the lower classes more love for agriculture, which was so much neglected in many districts, because a majority of the country people moved into cities to engage in industrial occupations. I saw on an estate in Touraine that they were obliged to go thirty or forty miles on the railroad for laborers to gather in the harvest; and in spite of the trebled wages, much remained on the field to go to ruin. Surely an early cherished inclination for the cultivation of the land, would suffice to balance that for the industrial occupations and the easier work of city trades.

If they would begin in the asylums with only this one wholesome reform, many difficulties would gradually be conquered, and a complete change might be effected by degrees, to meet the demands of the time.

One of the first conditions which will lead to this end is, that the necessary powers of instruction for the conduct of these institutions shall be cultivated.

Froebel wishes to employ only the female sex for his Kindergartens. Childhood belongs to the *mother*; to supply one where she is wanting, a motherly *care* must step into the place. The female sex naturally inclines to childhood; always retains, for the most part, some pleasure in playing and dancing; therefore young girls find their place in the Kindergarten. But the asylum equally needs a circumspect and experienced guidance; hence it would be most advantageous to give to an elderly directress one or two young assistants, according to the number of children. For a successful prosecution of the kindergarten cause, and especially for the children of the poor, it is necessary that model Kindergartens be established, which may serve as models for the reform of asylums. It is the chief want in great cities, that *one* such institution be created as a sample for all others. Yet the one *model institution* must be taken only relatively; for, at present, many conditions might be wanting, to form a *perfect* model institution according to Froebel; and all beginnings are apt to be not quite up to the models.

## CHAP. III.

THE EDUCATION OF THE KINDERGARTENERS IN THE WISDOM  
OF MOTHERS.

ONE of the chief reasons why Froebel's method has been so imperfectly carried out thus far, has been *the very insufficient cultivation* of the kindergarteners. The great majority of them (even of Froebel's own pupils) have taken up this calling more from external motives than from any inward vocation. The true kindergartener must, to a certain degree, be born to it. She must at least love children, must have a genial disposition, and something of that intuition which sees how to go directly to the child's soul; and these are in-born qualities. It is true that nature has furnished the whole female sex, taken in general, with this intuition, as an educational instinct; but it is not only unequally distributed, but often deteriorated and repressed by education and the conditions of life. This instinct, awakened more or less in every mother, though often, alas! very weak, seems frequently entirely wanting in the maiden.

Every impulse can be aroused and developed by outward influences; but the present education of girls of all ranks is adapted least to that calling which is the most important for the sex, *the calling of the future mother and educator!*

According to this view, but few who enter as pupils into the schools for kindergarteners are truly adapted to the vocation. The previous schooling and the general development have often left out much that is desirable. In order to learn to understand Froebel's method, especially the theory of it, must be added to their educational system, looked at correctly, not only the genial disposition but a cultivated mind, the capacity for thinking clearly, and previous information, in order that they may receive with understanding

the theoretic and scientific instruction which these institutions are to impart. The branches of this instruction (as in the "Union for Family and Popular Education," in Berlin), consist of the *elements* of anthropology, physiology, dietetics, mathematics (that is, the first elements of the theory of forms), something of natural philosophy (for the Kindergarten), psychology, pedagogics, the special Froebelian theory of education, singing, and child gymnastics, the movement plays and occupations of the Kindergarten as carried into practice: of course everything scientific being quite elementary and popular. Accordingly, the course of the instruction demands a corresponding degree of previous culture in the pupils, who range from the ages of sixteen to thirty.

The above mentioned requisitions have often raised the objection, that if Froebel's method demands so much culture, ability, and knowledge, its general introduction becomes impossible; for it is difficult to expect that ladies, with such degrees of culture, will undertake the conduct of an asylum, or the care of young children in families, or a Kindergarten more or less public.

To these and similar objections, we would reply on one side: 1st. That the prejudice is to be first rooted out, of looking upon the care of children (even without regard to instruction) as a subordinate occupation, for which the least capable and well informed are fitted. 2d. That at last we must arrive at the conviction, that no higher calling can be *imagined* for the female sex, than the care of children, in *every* respect; that the sex is called of God to be the educator of humanity, and therefore the care for all the first steps of the development of body and mind, of which none is unimportant is included.

It is true, however, that concessions must be made to the present condition of things, the actual reality. In the meantime, modifications in the degrees of culture of the kindergarteners must be granted. Those who would take the charge of Kindergartens for the cultivated classes, or who contemplate officiating in families as veritable educators and teachers, must be able to answer *all* the above-mentioned demands. The conductors of asylums are at present so badly situated, that it would be difficult to induce the more highly cultivated to undertake the charge; while the importance of the office requires an able, thorough culture, no less than for other



Kindergartens; and it is to be wished that an insight of this truth might awaken the requisite devotion for it!

Besides this, it is the nurses, from the *bonne* down to the nursery maid, who should each and all, in their way, bring Froebel's method into operation. To the latter it would be an infinite gain, if they would learn to practice merely the plays and occupations of the Kindergarten just as the children learn them. Every young girl is tolerably capable of this practical exercise; but not at all on that account is to be charged with the important office of taking care of the children, bodily and spiritually, *in the absence of mothers*. There prevails in this respect such incomprehensible blindness, even among the most cultivated, that it can be ascribed only to complete ignorance of child-nature and its due treatment. How many thousand mothers trust their children to the most uncultivated, indeed, to nearly *unknown* girls, for hours and days! Even the chambermaid, in many families, undertakes the charge, who has not even learned how to treat children from habit. This is the reason why the earliest beginning of education is lost, and therefore the following stages are cramped and hindered.

Besides the want of educational fitness in the majority of mothers, it is this want of nurses, fitted and capable of their calling, that needs, in the most pressing manner, to be remedied. The means for the remedy are given by Froebel's method. The nursery girls must all be kindergarteners, also—even if with degrees of culture much inferior to the conductors of Kindergartens. In the free Sunday school of the "Union for Family and Popular Education," in Berlin, instruction is given to young girls for this purpose.

It is easy to arrange three grades of instruction in Froebel's method. The first should be for the instructors of Kindergarteners and the governesses of families (as well as for those cultivated women who are preparing themselves for their future duties as mothers, and who would pay regard to the above-mentioned branches of instruction); the second for the assistants in Kindergartens and asylums, and the so-called *bonnes*, or educators who do not give instruction, and who would not have to take part in the peculiar scientific studies, but should learn thoroughly the theory and practice of Froebel's method; and the third, for the nursery maids, who, besides the general instruction, namely, in relation to dietetics, would learn only the *practice* of the Kindergarten. Even if this practice is not carried

out in a complete manner, and without completely understanding the theory upon which it is founded, yet the girls who *study it* will indubitably be more capable for the calling of nurserymaid than those who do not know it. Besides, Froebel has incorporated his educational idea into the use of the materials of play in such a manner that the child receives the desired impression from things themselves, even if the kindergartener who plays with him in the prescribed manner, does not herself know how to give an account to herself or him of the why and the wherefore.

To expect that all the kindergarteners, or even only the most highly cultivated, should understand Froebel's philosophic ideas upon the being of the child and of humanity, and the psychological reasons of his method in all its depth, might be said to be expecting an impossibility; not merely because Froebel has written in a style hard to be understood, but chiefly because his anthropological views rest upon a basis that only begins now to be comprehended, and contradicts many received opinions. Besides this, the female sex is as yet too little prepared for the comprehension of philosophic ideas. Hence not every kindergartener can become a trainer.

For the present, what is possible to be attained is, only to lay the foundation, upon which, later, a fully organized educational system according to Froebel's idea can arise.\*

The first and chief condition for the culture of good kindergarteners, who are naturally fitted, or are prepared by study for the calling, is, as has been intimated, that *sufficient time* shall be claimed for their instruction.

The six months hitherto employed for that purpose are entirely *insufficient*; and it is a great advance, that in the majority of the existing training institutions (in Hamburg, Dresden, Watzheim, and in the "Union for Family and Popular Education," in Berlin), the term of a year has now been fixed upon. In Gotha, the Government pays for men and women to be instructed in Froebel's method, for which *two years* are required. Froebel, who only in the last years of his life attained the point of establishing in Marienthal an independent institution for the culture of kindergarteners, could rarely succeed at that time to get his pupils to remain longer than five months, owing to their want of pecuniary means. He felt great sorrow for this, and unceasingly

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\* This was written in 1858.—E. P. P.

repeated, that one year's time was scarcely enough to learn the theory and practice thoroughly, even with the preparation of general knowledge, but that six months never could be time enough.

The consequence of this too short time has been, that only a small proportion of his pupils are able, by their own study and subsequent experience and practice, to administer his method adequately, and conduct their Kindergartens with good results; still less, since his death, does the cultivation of kindergarteners answer the demands of their calling in six months, as has been many times demonstrated. Nothing has been such a drawback upon the method as these unfitted kindergarteners, who neither know how to conduct their Kindergartens according to the meaning of Froebel, nor to give an account of the principles of his method. So much the more strikingly do those exceptions stand forth, who know that only a conscientious study of the subject can lead to the goal, and have undertaken that study zealously.

The so very small proportion of useful kindergarteners, who could speak foreign languages, is the reason why many a projected school, even during my activity in foreign lands, could not be established; or when established insufficiently, could not continue in existence.

For the salvation of the female sex and of childhood, *would* that the view could spread, that for unmarried, unemployed, and unprovided women, there can be no more beautiful and gratifying calling than that of devoting their powers to the best good of the rising race; and through a better education, helping to further the general morality of society! Very many of those who are bowed down by sad destiny, have found therein consolation and new courage to live; many who were living without an aim or a pleasure, have drawn from it the most satisfactory activity; and many who were without means, the necessary support of life. But every woman who chooses this calling, should examine herself to know whether, on account of many outward and not blameworthy reasons, the inner vocation is not wanting; whether she loves children; whether she is capable of self-sacrifice and perseverance; and whether, in her influence on children, she can make a sacrifice to the common good out of a love of humanity. If this is the case, then will Froebel's great idea awaken in her a new and better human culture, and that holy fire of enthusiasm, without which nothing great or good is

fulfilled on earth. No living, lasting results can otherwise be attained.

Besides, the understanding of Froebel's method and its principles, it is no less necessary to have a most complete practical dexterity. The child should never perceive in the teacher any uncertainty, lest he lose his confidence in her power to help him, and become uncertain himself.

After the thorough learning of the occupations, time is always to be taken for a wider and more thorough practical application. Every kindergartener should be for a year, or at least half a year, an assistant in a Kindergarten or in an asylum, before she conducts one herself. For practice during the training, every training school should have a Kindergarten connected with it, in which half the time should be devoted to the practical application of the method. A strict application of the Froebelian method, by the application of the before-mentioned law, "the combination of contrasts," has till now been carried out only at rare intervals. To the uninitiated, the element of the methodical will not be perceivable, or it will be considered a disadvantage. But whoever has penetrated Froebel's thoughts, knows that all free movement in the childish occupations, especially the possibility of individual invention, is reached only by the application of the prescribed rule, derived from the above mentioned law.

In the Kindergartens of insufficiently prepared kindergarteners, one always sees mere imitation, sometimes *no* invention by the children, but such as comes by chance. The figures which the children represent, the "patterns" they braid, are shown them; they imitate them mechanically according to direction, instead of combining patterns themselves according to the law; or they are worked too hard, and wearied with the most artistic and difficult designs of others, in order that they may have beautiful things to show, and that the teachers may shine through the pupils. The stories which are told them are perhaps not suited to the intellect of the children, or are not told in a manner befitting a child audience; the younger children become wearied, because this or that occupation is carried on too long; or the necessary discipline is wanting, and at the same time the requisite freedom, *which belong together*. Such a Kindergarten is not a Froebelian one, but merely an imitation of the plays and occupations, without the meaning and spirit of the method.

And yet even in these ill-conditioned Kindergartens, more is gained by the pupils than in the common primary schools, so well adapted are the kindergarten occupations to meet the claims of the child-nature.

The more that cultivated women devote themselves to the kindergarten cause, the sooner will these imperfections vanish, and a correct understanding carry out the master's idea.

There is another reason which, at present, prevents the best and most completely educated kindergarteners from being able to show the results of Froebel's method fully. It is that the education in the family, which precedes that of the kindergarten and is contemporary with it, is not conducted according to Froebel's views; the mothers hitherto, being no kindergarteners. Much as the kindergarten may enlarge home education, and to a certain degree improve or compensate for it, this is never entirely possible, except when the guidance *at home*, which has the influencing of the child two-thirds of the day, is in such a spirit that there shall be co-operation in the treatment; so that unskillful mothers or fathers, or other home inmates, shall not ruin the results. Then only will the best results of the Kindergarten be fully reached, and the importance of the method be fully understood.

There are, indeed, many obstacles to be overcome, before the general conduct of Froebel's method in families will be possible; before the mothers shall have learned what is necessary to be learned in order that they may be able to educate. Indeed, they ought to learn this before they are married. There are a great many men, and even the most cultivated ones, who do not wish to know anything of it, and who presume that the womanly instinct—the motherly heart—understands it of itself, and can need no teaching to find the right way. If these men really would try to understand the Kindergarten, they would soon be agreed that its conductors must *learn* how to conduct them aright; and what reason can be given that the mothers should not have to *learn* how to occupy and treat children correctly? If the motherly *instinct* (as in beasts) were sufficient even for the *bodily* care, would one-third of the children die before they are ten years old, and the majority of the rest be weak, sickly, or crippled? Surely not! However, many other things co-operate here; it is certainly saying little to maintain, that one-half of mankind would be stronger bodily, and more healthful, if the physical care and devel-

opment were what they should and could be. And yet how much easier is this bodily care understood than the spiritual, which has to do with the closed, invisible, inner nature! Innumerable persons are conscious that they would have been quite different in a moral or intellectual point of view, would have done quite other than they have done, if there had not been so much wanting and so much neglected in their education; and their treatment had not been so perverse. If a third of mankind is doomed to death in its budding time, perhaps there are two-thirds who lose in intellectual power (a two-thirds loss of productive power), because development and cultivation are wanting! But how many are lost, because just the earliest development was not heeded and sustained, cannot be indicated precisely; that it is very important no thinking man will call in question. To the incapability and ignorance of mothers in regard to their educational vocation, is it chiefly to be ascribed that so many talents perish undeveloped or are devoted to evil, and that so many a moral perversion of character occurs which might be avoided. What would therefore be the gain, if mothers could become true wardens and awakeners of human powers and talents! How many more great men would there be, if the great majority of men had "good mothers."

The truly good mother must be, to a certain degree, the physician of her child; she must understand the dietetics of children in every respect; she must not, as happens to most young mothers, follow blindly the directions of the old, "experienced" nurses and midwives. As little as this knowledge is born to the physician, is it with the mother, however much her motherly love would render her capable of clairvoyance. But still more difficult is it to be the physician of the soul! Whoever is to treat the soul aright, must know it; but this knowledge is as little inborn. And the less the instinctive knowledge of the child-soul, the more necessary is it that knowledge be *acquired* by the mothers as far as possible. Every mother who is truly a mother, and lives *with* her children, knows how difficult it is to employ them, to keep *ennui* away, and not let cheerfulness, that elixir of childhood, be lost. The always repeated monotony of the usual plays and idealess trifling becomes tedious, not only to children, but also to the cultivated mother; and she is not always, and at each moment, physically able to guide the childish plays with joyousness and freshness of spirit; which is, however, necessary if,

the plays are to become truly educational. But how much more would she be disposed for it, with what interest would she fulfill this task, if the plays and occupations contained intellectual food for *herself*, if she thereby obtained a surer insight into the souls of her children, and could perceive and take note of their development in all directions.

All this has hitherto been possible only in so very slight measure, because the external results of the activity of childhood are so paltry and empty. The discovery of a method was needed, which, as with a magic wand, could find and lay open to the day the treasures of a child's soul. The method of Froebel does this in full; it makes the child's soul step forth in its little creations; the eye of the mother can thus follow the gradual transitions of the steps of development, and can watch the growing power of the mind. To perceive in the young soul and foster and further the sparkling fire of awakening genius, the flashes of future intellectual greatness,—what more beautiful task? what richer enjoyment can there be for cultivated and thinking woman?

Confused noise, *ennui*, and, in consequence of these, the “naughtiness” in most nurseries, evils which frequently drive away from them fathers and mothers, will certainly give way, if we hand over to the mothers the magic wand which changes the nursery into a paradise, where children are made happy through a free unfolding of their powers, and the parents, by the results of their fostering care.

This is only to be attained when the mothers themselves shall become kindergarteners; when they shall study Froebel's theory of education, and learn his practice of it, before they undertake the great duties of the mother. Hitherto this science, so appropriate to mothers, had not been reduced to unity; the child-soul had not yet been unveiled; and the nourishment fit for it had not been so fully prepared as has been done now by Froebel. If this science has now been found in its elements; if it is embodied in play; let not the human race bear the heavy responsibility of being unwilling to accept and apply the new truth, in which one of the special tasks of the time consists.

How shall it be brought about? Will it be required that young maidens shall all become kindergarteners before their marriage? It can be made possible in the simplest manner. Let Froebel's method

be introduced into the upper classes of all girl's schools, theoretically and practically. It may be objected that this would not comport with the school system, and that there is not time for it. We answer, that if the school system is not satisfactory ; if anything has grown out of use, and does not answer to new claims, then it must be changed. And if there is not sufficient time, some other branches of instruction must be curtailed. What can young women, what can the female sex have more important to learn, than what its most natural and immediate calling requires? Is it more important to learn the geography of China and Japan, or the names of the Egyptian or Persian kings, than to be instructed in the theory of food, the theory of health, especially as regards the care of childhood ; or the development of the human soul and its organs ; and how childhood is to be treated and employed aright? Would that at last all the ballast were thrown overboard, which in the instruction of girls is still more superfluous than in that of boys ; all that superficially learned wisdom, which neither fructifies the mind nor expands the heart, and is forgotten as soon as the school doors are closed, and the ball room or the industrial workshop is opened! After the elements of knowledge are learned in the people's girl-schools, the common branches—reading, writing, counting, singing, then that should follow which belongs to the most peculiar vocation of the female sex—the elements of educational knowledge ; that is to say, knowledge of the essence of man ; how it is constituted according to its bodily and intellectual organization ; how it is developed, and by what means this development is fully sustained ; how the child must be taken care of bodily, from the hour of birth ; how bathed and washed, clothed and fed, and in what manner its mental wants express themselves, and how they are to be gratified ; the first through play and dandling (according to Froebel's *Mother and Cosset Songs*), the last by occupation and work, and teaching through objects. This is the science of mothers, and therefore of all women.—as the mothers of humanity.

This knowledge, indeed, requires of those who command the means of higher culture, more—far more—real learning and working, than is now given in day schools, boarding schools, or by private instruction. If instruction is to be given there in order to obtain the ordinary intellectual culture, then a higher grade can be reached through scientific instruction in the theory of body, soul,



and health, in Froebel's theory of education ; which mirrors nature and human life in reference to the child ; which uses historical information and natural philosophy in the deepest manner, as a textbook for human education ; and apportions to woman a humanistic task, in a higher sense than to propagate the species ; a task which makes her the mother in an intellectual sense, that is, the educator of the human race.

All this is surely better adapted to elevate the soul of woman and to emancipate her from the paltriness of her existence, than the thousand miserable nothings and frivolous interests which still make up the sum of the lives of millions of women.

The education of girls should take care of the artistic element ; and in a wider and different form than has yet been done. The manifold musical studies that are now pushed to excess, should not be multiplied ; but we should give to the mind direction to the beautiful, on every side, through the whole plan of education connected with practical exercises of all sorts ; and it should be begun earlier in life, in order to find the natural bent. Here the educational application must serve as a general goal ; and the school of practice for the very young, is found in the Kindergarten. The drawing, singing, dancing, gymnastics, especially the modeling of plastic forms, brings out more skill than much embroidery, crocheting, and knitting ; and forms both heart and intellect. There would be no sin in taking some hours from the instruction in handiwork for the kindergarten occupations, without, however, putting the former fully aside.

All branches of the practical work of woman must be exercised in childhood more than is yet done ; for instance, housekeeping affairs. The girl twelve years old takes much more pleasure in cooking and attending to housekeeping matters, than one of eighteen years, therefore the school exercises should be exchanged for them, and the eighteen-year old maiden study scientifically. In the later period of youth, the mind needs a stronger nourishment, the maiden is more open to scientific occupation than in earlier years, and therefore a very necessary counterbalance can thereby be given to the diversions of that age. The fear of "blue stockings" is now past ; the hollow smattering without deeper foundation, the arrogance and boastfulness of half-knowledge, the empty prattle about all and everything, is still brought out daily in girls' day schools and boarding schools ; and thereby the peculiar character of woman is

robbed of its highest charm, *originality*, the stamp of naturalness and individuality. Real, deeper intellectual knowledge does not take away this originality or *naivete*, as is often falsely assumed; *that* is only the result of that learned, studied knowledge which does not waken soul-germs dwelling in the depths, but puts only artificial, scentless flowers in the place of real ones, and can never make known the individual being.

Women, as well as men, must learn to think for themselves; and youth learns to do that best by experience, and the application of what is learned. The nature of woman, far more than that of man, needs to become conscious of what is learned through its positive application; otherwise it remains, mostly, an empty shadow, which, at last, is wholly driven out from the life of reality. How many thousands of men would not know a hundredth part of what they do know, if they were not urged and forced to it by the necessities of their calling! Millions of women know so little as they do, because they have no pleasure or joy in treasuring up dead knowledge, that never takes living form, never finds its application to a determined end.

"Mamma, why must I learn Roman history and literature? it does not interest me at all," was asked by a girl of fifteen.

"Because it may be spoken of, if you go into society, and you should know how to take part in the conversation," was the answer of the mother, who thought she was giving her daughter a complete education.

This little colloquy points out the common perversion of the education of girls, in a certain respect. Many a young girl knows not how to give any other reason for the greater part of what she must learn, than that of shining, or playing a part, in company; or, at least, that she may not be considered ignorant or uneducated, by other people!

But with what other and deeper interest would girls learn, if they knew, in truth, *wherefore*; if they could at once use and apply what they learned, even to a certain degree; and could say to themselves that they felt the need of learning in order to fulfil their calling; if it were understood by them, that they would have to apply all they could do and know to the best good of childhood!

Important as Froebel's method of instruction, by individual ap-

plication and experiment, undoubtedly is for boys, habits of independent production are much more important for girls, because by nature they are much farther removed from everything abstract, and yet far more in need of cultivation for practical ends.

"Botany with the children in the Kindergarten is delightful," exclaimed a girl of thirteen; "but the botanical lessons at school are tedious to me" (which meant "if I am myself active in the care of the garden with the children, while I am learning to know about the growth of plants, etc., it gives me much more gratification than if I learn a mass of botanical names and classifications which the teacher gives me in mere words.")

It is with the participation of the heart, while she cherishes and instructs those she loves, or works directly and lovingly upon real beings and objects, that a woman wants to learn. She must see what she is effecting, and have the immediate results before her. How far is the present education, with all its extensive branches of instruction, from answering to such demands of the womanly nature! Indeed, not only for the female sex, but also for male youth, dogmatic instruction is carried to the extreme, and in opposition to nature; and not even since Pestalozzi, has a suitable course of object teaching been found, uniting an adaptation to nature with the possibility of obtaining all the knowledge required at the present time. Incontrovertibly, this is only possible when another kind of education, with better preparation, can be given in the earliest childhood.

Let anyone ask school boys which they prefer, to help work in the field, or at house-building, or at road-making, or to study Latin in school; or ask school girls whether they prefer to learn geography at school, or to give their assistance at home in cooking, washing, ironing, or in gardening; the answers will not be doubtful in either case. But if the development of childhood at home, as well as in the Kindergarten, be pursued according to Froebel's method; if real observation of the external world, good culture of the senses, and clear intuition, with healthy development of limbs and manual skilfulness of various kinds, as well as habits of activity, are attained to a certain degree, before the school period, then the hours of study can, without detriment to what is to be learned, be reduced to one-half the time; the other half being assigned to that productive activity which calls into play the

bodily forces. It cannot be often enough repeated, that the *beginning* is to be made with working, not with learning; both must be united and fused together in the very beginning of education, and this only right way has been *made practicable* by Froebel, after Pestalozzi had paved the way. He has given *the how* of this performance in its elements; it has only to be farther developed.

It is now desired in many quarters, that the instruction of girls shall be exactly like that of boys, with the exception, perhaps, of the ancient languages, and the specialities of science; and it is intended thereby, that thus the culture of girls should be favorably affected. Nothing can be more mistaken. If there are two sexes (and they are born as such, therefore different), they must be educated differently, for the fulfilment of their different vocations. This does not mean that the girls should not be instructed in the same branches of knowledge as the boys, but that these same sciences should be taught differently, and conformably to the woman's faculties. There is no question that all school books are written, more or less, for boys, in consideration of what is necessary to them in their examinations and vocation. Until now, for example, there is no historical book truly adapted to young women. A history of women, such as might answer this end, does not yet exist; but this would surely be of greater use for girls' schools, than detailed descriptions of the wars of antiquity. Learning by heart the names and dates of dynasties made quite a young girl exclaim, "Ah, I wish there had not been so many kings in the world!" If one would only observe children in their school labors, one might see how much of them could be done away with, as *superfluous* for true culture.

This is not the place in which to enter specially into the changes of instruction desirable for girls and female education; let it only be observed that a justly-claimed greater capacity for thinking, and greater clearness of thought, must be striven for in quite another way, than is done by the present mode of instruction; that it is to be reached only through more self-activity, through incitement to original thinking, and through a diminution of the given material of thought. He who has a notion of what it really means to unfetter the female mind, which is yet bound and enslaved; how thereby a new imprint is to be given to the forming of the whole world, through the influence of education, will agree that the subject is one of the

most important questions of modern culture, and cannot be settled by a few hints, but will need several decades, at least, in order to be sufficiently discussed, even in the mere outlines.

And if anything can contribute to the intellectual emancipation of the female sex, it is the kindergarten method and Froebel's education. The mathematical foundation of the Kindergarten will make it easier for the minds of girls to attain the acuteness of logic, which is often denied them, though no one has truly any right to doubt the thinking power of the female sex, or to rate it below that of the male sex ; for as yet that culture and care has not been bestowed upon the female mind, which is necessary for its complete development. The individual exceptions must be regarded only as such, and are to be ascribed to the talents of individuals, without application to the whole sex. People always forget that women are also mankind, and therefore possess all human talents, even if modified by the peculiarities of their sex. To become truly human, consists in conquering the oneness of sex, in order to unfold on all sides the being of man—the rational being ! For that end, men have to overcome the roughnesses of a one-sided manly nature, and women, the weaknesses of a one-sided womanly nature. It is only possible for masculine and feminine natures to arrive at full unfolding in their respective individualities, when the man can first be wholly a man, the woman wholly a woman. Only the two natures united constitute the complete human being. The age of the maturity of either sex is destined to express this essence of man, which is the crowning point for both sexes, the relative perfection of their development !

As soon as men shall have recognized this, they certainly will cease to demand that girls shall be kept in their ignorance, in order to remain *naïf* ! They will comprehend that youthful *naïvete* has another foundation ; and will take care, above all things, that girls do not become white-haired ignorant "gossips !" but that they so much the more strive to develop their thinking power, as the organs of women are in this respect less strong than those of men. In the realm of thought, as in all the domains of human performance, the two sexes have different problems, whose solution is equally important and equally necessary to the good of the whole. The thinking of women will touch on other sides, find other solutions than that of men ; and their own problems can only be solved by themselves.

Especially, many performances in the domain of the beautiful, and of art must wait for them.

In our industrial age, the wind blows certainly toward that side. The necessity of increasing the industrial capacity of women, in order thereby to ward off the misery of millions; also to make possible for them a material independence, without which an intellectual one would be very difficult to attain,—busies minds, in the present current of social tendencies, more than the intellectual emancipation of the sex. Schools of commerce and industry are to be provided for girls, resources to be opened for the women of the working classes, which, until now, have been closed to them.\* All this will serve to smooth the path for admission into the intellectual domain. But it is to be feared that, at first, women, too, will be drawn into the stream of the present gross realism and materialism, of which there are many omens. For example, the women, who, as in Belgium and France, especially in Paris, have possession of the counters in coffee houses, confectionaries, etc., or who carry on, independently, tobacco selling, and similar business, bear a peculiar stamp, which is unquestionably more masculine than feminine. The higher general culture of the sex must be unconditionally wrecked upon the onesidedness of such a direction, which puts the material occupation at the summit, if a counterbalance is not opposed to it, which shall give its just place to the imagination and poetry of the female genius.

The educational mission to which Froebel summons the sex, offers this counterbalance; for it addresses immediately, that side of the womanly nature which is the very core of its being; and can alone open its highest and fairest blossom, LOVE—the holiest love, MOTHER'S LOVE. While the child's soul pens itself to the mother, her own soul is unclosed; while a place in humanity is appointed for her, in which she has the highest duties to fulfil to the growing human being, her own dignity wakes up; and while the theory of education points her to God, under whose eyes, and according to whose will, she has to exercise the priestly office to the child's soul, her own soul expands and soars to higher regions. Thus the sex is ex-

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\* After the first attempts at the projected industrial schools, and similar institutions for the female sex, the public will surely be led to see the necessity of recognizing other preparatory conditions, and it will then perceive that these are to be found in Froebel's method.

alted to be the spiritual mother of mankind, its educator, after having been for thousands of years only the bearer of men.

This science of mothers opens up to women all the domains of knowledge; those who are sufficiently self-dependent to go farther, on this side or that, to claim this as educational duty, will be hindered so much the less, if, beforehand, the most perfected capacity for the immediate duties of the calling is provided for. It will depend greatly upon the sex itself, whether its true emancipation—that is to say, its elevation into the sphere which is pointed out to it by God and nature—is accomplished earlier or later; and those rights given to it which demand, inevitably, an advanced culture for every being hitherto kept in nouage. Only through its own higher capacity for its natural and immediate duties will it attain these rights, and, at the same time, the freedom of the domain of intellectual culture and work, a domain hitherto closed to it. But this capacity is only to be gained through another and better education. It is the Kindergarten (in its highest sense) which is to help female childhood to this; and to be, at the same time, for the adult, the place in which the sex shall put in practice, before all things, the part belonging to it, in the development of the human race and the amelioration of social life. The new education must unfetter female genius, in order to create that “eternal womanly,” which, according to the poet, “draws heavenward” Only love can do that; but the highest love upon earth is the love of humanity! Love of humanity must become a worship for the female sex in the care of childhood in the care of the divine spark which lies hidden in the soul of every child. *This is the call of our time upon the female sex.*

## CHAP. IV.

## FROEBEL'S INTERMEDIATE CLASS.\*

The Kindergarten culture as it is now carried on, does not go all the way between the nursery and the school, but this is necessary, if consistency is to be found in education. Education that is conformable to nature is impossible without strict connection between the treatment of each earlier age and the following stage; for nature knows no jumps, at least, only apparent ones! It always prepares for succeeding steps of development by those which have gone before.

That no previous preparation and no transition take place, if the child, as has hitherto regularly been the case, is transferred from his play table to the foreign world of the school classes, must be evident to every one. The usual playful impulses of children offer no points of connection, or very few, for *instruction*, even if this is object teaching in the fullest sense of the word. All instruction requires predominant activity of the understanding, and some degree of original thinking, if the acquisition is not to be mere rote-learning, mere cramming of the memory.

The small number of independent men, who do their own thinking, and do not merely chew the cud of other people's thoughts, would furnish a bad testimony to the instruction of schools, if other reasons could not be found for that purpose. Various as the natural

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\* In America, the kindergarten often comprehends this Intermediate—which we call its advanced class. But it renders the session an hour longer, when the little ones are sent home, or to play (supervised) with the ball, unless there are two teachers and two rooms. But no one is admitted to this advanced class, who has not had the previous discipline of the mere kindergarten. — Translator.



endowment and the capacity of thought may be, every healthy child brings into the world the talent which is to develop him to a certain degree. But original thinking depends upon experience for its starting point, whether it be the knowledge and science of the adult, or the first thinking of the child.

As long as we leave these first experiences of children to themselves, that is to say, to chance, and want of clearness of comprehension, so long but a very imperfect foundation can be laid for thinking and for instruction; and the play time of the earliest years remains without any connection with the schooling of after years. Only when the system of the school, which pursues by its own means a determined end, is brought to bear, to a certain degree, in relation to the preceding treatment of the child; when thereby the earliest impressions and experiences in the world of sense have been seized by the child with clearness and precision—is the first impulse given to comparison and thereby to thinking; and only then can there be any possibility of such connection. Connection always requires similarity and analogy. The want of thought with which the great majority of children dream away childhood, cannot prepare for subsequent thinking. The kindergarten method furnishes the means of sustaining that developing process of early childhood from the first breath of life, and in such a manner that the instinctive efforts of nature itself to that end have the intended result, that is to say, in the first place, the early development of limbs and senses, and by means of these, the first awakening of the soul itself. Upon this beginning depends the farther cultivation of the intellectual life. Therefore Froebel's method makes use, within the first two years, of the little gymnastic exercises of limbs and hands, together with songs, which the mother must make applicable, as is indicated in Froebel's "Mother and Cosset Songs." It makes use of the natural dandling and caressing by mothers, which only a mother can carry on with perfect success; for her motherly love fears no trouble, and makes her capable of understanding and respecting the manifestations of the human being in the inarticulate expressions of her child, and how to play, so that the developing aim of the childish play can be reached. Such motherly guidance must make use, according to Froebel, of nature and the objects surrounding the child, in order to awaken, to satisfy, and to cultivate the senses. But to cultivate the senses

means to make them capable of taking in the things of the external world clearly and with precision, in order that their images may be reflected in the child's soul, and awaken that power of representation which is necessary in order that they may reproduce the things in the mind objectively.

All the objects around a child are not equally adapted to this end. The very complicated ones are not at all suited, nor, all at once, even all that are found in every nursery.

The kindergarten method offers to the mother quite simple bodies, first the very simplest one, the ball, as the form easiest to be apprehended. As nature lets all her organisms go forth from this original form (the original cell), which is spherical, so knowledge of form starts most safely and easily from this original form.

To distinguish one form from another is still difficult for the unpracticed eye of the child. Education has to facilitate it; for all education consists only in facilitating and sustaining itself out of the natural development of self-evident knowledge proceeding from itself. This knowledge, or discrimination of form (unconsciously as *impression*), is only made easy, when a form very different from the one first perceived, or quite in contrast with it, stands forth. The cube serves as the contrast to the ball, for it opposes to the one curved surface of the ball, its manifold planes, corners and edges. (The most elementary form in nature, the crystal, is six-sided, or a cube.) When two forms are discriminated, (separated for analysis), or are known as separate objects, they must again find their resemblance through connecting links, in order that the connection may not be wanting, which is necessary to all perception. Among the connecting links by which all existing contrasts are united, there is always one that, as the principle link, lies in the middle; that is, possesses, equally, similarity with both contrasts. The form which connects the contrasts of sphere and cube is the cylinder, uniting two flat faces and the curved one.

Therefore these objects of the second gift—as materials of play, yield the simplest perception of that law, "*The connection of opposites*," as means for the discrimination of form. And this law is the law of all knowledge, the law of all mental activity.

But many will exclaim, "Is the young child to comprehend this philosophical abstraction?" To assume this, would certainly be the height of imbecility! The pertinent counter question is, does

connection exist between the perception, as well as the conception consequent upon it, and the thinking power of the human mind, or not?

Certainly, in the new-born child there is no mention of comprehension, but of sensuous perception only. Just as far as it receives and is conscious of its bodily needs of nourishment, warmth, etc., its senses are conscious of impressions from the external world. Light affects the eyes otherwise than darkness does; the red color otherwise than the yellow; the tone of an instrument affects the ear otherwise than the howling of the storm; the sense of touch is differently affected by the cold stone and the warm hand. That these are sensuous perceptions in the earliest age of childhood, and that out of these perceptions spring gradually the first ideas, this no one will deny.

Unequal as the bodily development and the growth of the child now are, according as it receives the right and suitable nourishment and clothing or not, no less unequal will be the development of the senses, according as these or those impressions affect them. And surely the means chosen for this development with intellect, knowledge, and design, will be more conducive to it than those offered by chance. A child left, from birth, with hardly any impressions upon its senses (like Casper Hauser, shut up in a dark cellar) is scarcely developed at all.

Also, if connection exists between the first perception of the young child and the thinking of the mature man, because the intellectual development, like that of the natural organization, proceeds consecutively,—its beginning and its end should be specially connected. The nature of the first perception (except in various degrees of clearness and individual consciousness), whether vague and indefinite, or clear and definite; whether in an orderly or a disorderly manner, etc., must be of great importance to the later thinking, and of immediate influence upon the first thinking demanded by school instruction.

If this thinking is to be original thinking, it is to ground itself upon the earliest experiences and sensuous impressions of the child, therefore these experiences and this thinking must correspond with each other, and be in connection with each other. Experiences can only be founded upon the things of the visible world. But these things are only knowable and distinguishable through their qualities. All

things possess the qualities of form, color, size, number, material, sound, weight, taste, smell, etc., only in various degrees and proportions. If the child is to become acquainted with these qualities later, it must first receive impressions of them which determine the conceptions of them in his soul. And it is these impressions which Froebel's materials of play are fitted to give, with greater clearness and precision than is attainable by accident. And these materials should be used in the very first period of the child's life, when impressions received cling so much the more firmly, the less power of resistance there is in the unconscious soul.

To facilitate the first perceptions of things for example, is not only to begin with *one* object, and that the simplest, but this same object must also serve for recognizing the different qualities. Thus the sphere, in the form of the six balls, serves for the distinction of colors, as well as for the first perception of form. Each of the six balls, made use of for that end, has one of the colors of the rainbow (prism), that is, one of the three primary or three secondary colors. First, the primary colors are shown, one after the other, and then the secondary colors, composed of the three primary colors, which are mixed, for example, red and blue (opposites) are shown with violet as the connection; yellow and blue, with green as the connection; red and yellow, with orange as the connection. Thus is a scale of color formed, with which, by singing, is associated the simple chord of sound (primary sound, fifth, and third). All the balls together form the harmony of colors, which mixed, produce white light.

When the child has received impressions of all the other general qualities of matter, as well as those of form and color, the elements of things are thereby given him, a plastic alphabet, as it were, in order that he may learn to read the book of concrete things that surrounds him, the first book which children must learn to read.

There is not room here to display, completely, the means of Froebel's method; according to its theory, the process of thought which carries back the first learning of the child to its earliest impressions, can only be indicated. Froebel did not invent the process of the child's development; he only discovered the way in which the child naturally proceeds, in order himself to proceed from the educational side in a similar manner. The mind of the child, while it is still only instinctive, or standing upon the stage of instinctive life, can-

not be compelled to go this way or that, and its development follows the traces marked out for it by nature. But this process of nature (natural way) is always logical, and according to reason, that is, according to law. He who has discovered it, can also find the means to proceed in this law-abiding way, in order to support the natural process of culture. For the development of the human being must be supported, even in its first stage, or there can be no such thing as the education of the earliest childhood. The impressions of childhood, *left to chance*, cannot be called education. The less self-reliant and the weaker the powers of the child yet are, the more these powers need help and support, or education. This A, B, C, of *things*, for the age before the school age, is more indispensable than the later A, B, C, of books.

No artificiality can take place where one follows the course of nature, and begins, like nature, with the simplest, in order to proceed in a consecutive manner to the complicated. But that the mind of the child necessarily proceeds thus, and perceives first one thing and then another, not all at once, first the simpler, and then the more complicated,—an intelligent thinker cannot doubt. And it is not to be forgotten that the great and confused manifoldness of things in the surroundings of the child, is not taken away from him; the objects of the play are to serve only to help him orient himself in his surroundings. This play itself retains the natural character of the unconscious and apparently aimless trifling of this stage of life. The normal forms first looked at, and then handled, in the first period of life, bequeath to the childish conception a succession of forms which are the preparation for a succession of thoughts, because they, like all thinking, were arranged logically, or according to law. The properly and sharply developed senses lead to just observation and comparison, and thus the elements of thinking are set in motion; and the Kindergarten has, in its normal form, the foundation upon which and with which to prosecute the inductive method. The law or principle of activity, inborn in the childish mind (*the connection of opposites*), has been recognized as a sensuous impression; and the Kindergarten uses the same to serve as a guide-post to the child in its productive occupations, in the shaping of its forms, and the combining of its figures.

The difficulty of comprehending the Froebelian method lies chiefly in this,—that the ground-law of “connection of opposites” is con-

ceived as a philosophic abstraction, instead of being first seen in its practical application. To require children to apply a law which seems so abstruse, of course seems monstrous. But a few examples may here find place, which may prove that children, coming to it through practical applications, can comprehend it.

Our muscular system consists of the so-called contracting and extensor muscles, which form a connection of opposites by their functions of drawing in and stretching out. The combination in which these appear in the organism is the connection of the opposites. Now when, in the gymnastic exercises, we tell the children to stretch out their arms and then draw them back, cannot they comprehend that they are connecting these opposite functions? This ground-rule of the gymnastic art, can, in its whole extent, be referred back to this same law, which is the law of all organisms.

And is the law less comprehensible by the child, when he is told to lay the little sticks at equal distances from the middle point of the table (measuring by the squares), above and below, and then on each side, so that those at the sides shall connect those above and below, and make a symmetrical, or, at least, a regular figure? Or, if he is shown the perpendicular lines as opposites in direction, of which the oblique line is the connection? Or, if he is shown that the opposites of shadow and light are connected on the scale of colors, half way between (to make a picturesque effect)?

The child must make and follow some rule when he forms and shapes anything the most freely out of its imagination; for every hand-worker, as well as every artist, follows a rule. But whether there is another rule, equally well fitted to guide the creative power, may be discovered by investigation and experiment.

Now, when the child has continually applied this rule of connecting opposites, in his doing and producing, will not the same rule dawn upon him, later, as the law of intellectual activity, or thinking? Does not thinking always require contrasts, as thesis and antithesis, and their connection by synthesis? Can our intellect separate and compare without contrasts? or draw the conclusion from the things compared, without connecting or uniting them in thought?

Now, if the law has shown itself as the regulator of bodily activity, as well as of intellectual activity, then it is seen to be the general principle of all natural activity, as well as the principle of

universal development, which consists in this two-fold activity, and consequently, also, it is the law of all education.

With the fore-mentioned materials of the earliest play, multiplied consecutively, come the kindergarten occupations (as was more fully explained in the first section of this work). These represent the elements of every kind of labor and art, and the experiments made in the play-work, and, in the investigation of it, lead to the elements of knowing, that is, of comprehension. Upon this basis a true object teaching (in the school or intermediate class) can at once raise its superstructure; for habits of right perception, the pupil's own observation, have been obtained, *by play*, the only method of effecting voluntary observation and attention in the first age of childhood.

Already, although the Kindergarten, as yet, exists incompletely (because the preliminary condition of a first, correct, motherly education, as well as a suitable and contemporaneous support in the family, are wanting), it has been recognized repeatedly, that its pupils enter the schools far better prepared and developed than the great majority of other children. One hears, however, the complaint that these children are "more restless, more difficult to manage, and that they always *wish to play!*"

Before one makes such accusations, and turns against the method, one should examine more closely whether *the method* justly incurs this blame, or whether the cause is not to be found precisely in the want of its application, in badly-conducted institutions, where children, instead of learning attention and self-control, acquire habits of frivolous occupation and thoughtless imitation, which are the opposite of what the Froebelian method aims at?

It needs only an earnest examination of a rightly-conducted Kindergarten, *that truly follows the method*, to convince one's self that the children who frequent it regularly, and for a sufficiently long time, come into the schools absolutely better prepared and more developed than other children; not having a smattering knowledge of many things, outwardly learned, but a good development of the senses, an awakened power of observation, practical skill, an aroused sense of beauty, and all in due relation with the age and natural endowment of the children, who know wholly and correctly the little they do know.

The well-cared-for kindergarten pupil has gained an individual

conception of the things known to him, because the sharp observation, and the grasp of things made by his own hands were the conditions of his making them.

And the foundation of original *thinking* is given by this individual observation. Also, by the many bodily exercises in the open air, the pupil of the Kindergarten is endowed with a better bodily constitution than the majority of city children who grow up without the Kindergarten, in or out of the house.

Another question is, whether it is not *the school* which is to blame, when the free citizen of the little world which has taken into consideration the nature and being of the child upon all sides, cannot feel at home in it? It is not the necessary order and discipline of the school which is oppressive to him. In all the free movements of the Kindergarten, he had been obliged to conform, at certain hours, to a certain order and regular division of time; and the discipline of limbs, senses, and organs had been made agreeable by *regular* exercises. It is not that he does not wish to learn; for his curiosity has been awakened, and he has always been learning through play. But he has been learning while he was working, producing, handling concrete materials, which gave him the satisfaction of seeing before him the result of his activity, and rejoicing in it as an *artist*. The school ought to continue to afford him this illustration; the majority, alas, do not have a superabundance of it.

But however much illustrative opportunity for inspection school teaching may afford him, that which is to be inspected by him will not have been *produced by himself*; he consequently does not know how it arises, or how it is constructed, nor can he experiment with it, as he has been accustomed to do. All he can have in the school, therefore, is so much less living than when he could carry out his own combinations for this or that little work, according to his own pleasure, while his comrades were producing quite different things, with which he could measure and compare his own work.

Every kind of instruction will always be more agreeable to him with illustrations than without them. Some wandering of mind will befall him in mental reckoning or grammar, while he is observing the objects of the school room, and drawing their outline in his thoughts.

It may be said by some, also, that the child's always wishing to occupy himself with outward, bodily things, injures him, and prevents



him from arriving at real thinking. But what if the time for thinking without objects with which it constantly wishes to occupy itself, has not yet come to the child of six or seven years? What if nature does not go forward so swiftly as the school supposes? And what if, in this very way, an overburdening of the powers of the understanding begins in the school, forming that dead weight which, increasing with years, hinders original thinking: and especially where the bodily constitution or the intellectual abilities are not strong by nature? These considerations deserve a closer investigation before the Kindergarten is blindly condemned. That children who are not overstrained in their earliest years, learn later much more easily and double as much, is well known. Consequently the prescribed tasks of the Real Schools, and all else required by the school regulations, would be attainable in the slower way, such as Froebel always advises.

But there is still another cause which may account for the inattention or sleepiness of kindergarten children, when they go to school. Accustomed, hitherto, to much garden work and bodily motion in the open air, by which the *sitting still* is interrupted every hour (every half hour for the younger children), is it to be wondered at, that, after sitting in school several hours, their limbs should become stiff, and they should long for motion; and that the blood should stagnate, and wish to circulate more freely? This is called 'restlessness,' 'inattention,' 'sleepiness.' And precisely the most gifted, energetic, and most individually-marked children, are those that suffer most by repression of self-activity.

Will any maintain that it is natural for children of any age, to sit still in school seven hours a day? And even more than seven hours, if we count in the time for school studies at home! It is natural for children of all ages to wish to live with all their faculties and pulses in activity, that is, *to play and enjoy themselves*; to breathe the open air in full draughts; to use the limbs in running climbing, jumping, swimming, as well as in gymnastic plays; to commune with nature through flowers and animals; and to talk together, not only about little stories and fables, but about "other children;" or of foreign lands and men and beasts; or of the people who have lived before them; and of God, the creator of all things. But besides this, the hands need to be active, the instruments of future work ought to be kept in motion, and therefore

children love to sow seed, to hoe, plait, fold, build, sew, etc.; and their young souls long to go forth to see something beautiful or useful.

Those good elementary schools that follow Pestalozzi's method, have usually much material for their object teaching. But yet they use only *word-instruction*, without allowing experiment through the pupil's own senses, according to their own inclination; it does not bring out the exhilarating, visible work of children's own powers. The opportunity for the free *production* of the Kindergarten is wanting in these schools; and this often leaves the gifted and awakened minds of the children indolent or unsatisfied.\*

Froebel's Intermediate Class is intended to fill the gap which now exists between the kindergarten and school; constituting a connec-

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\* In a Kindergarten, a teacher who understands the principle, feels immediately, if the children are not interested, that she has made some mistake or omission. She dreads nothing so much as a lack of attention. As a practical illustration of this, I will relate an incident that actually took place. One day the children in a Kindergarten were told by a young teacher that she would now give them rings. A general exclamation of disapprobation burst forth (not rudely). The question was immediately asked, "Don't you like the rings?" for they had formerly been greeted joyfully. "No! No!" was the reply. "All may hold up their hands who do not like rings." Every hand went up. "Very well," the superintendent said, "we will have sticks to-day." She immediately thought she understood the difficulty. The young teacher had not given good lessons upon the rings. She had directed the children to make things which she designed to represent "forms of use," to use the Froebelian expression. But they had not been symmetrical; and when they were finished, the children could not tell what they were meant for, but had to be told. This was not interesting. Formerly, they had been directed to make the "forms of beauty," which were always symmetrical, even if a name could not be found for them; and when left to their own fancies, they would make other forms of beauty, which they named themselves, picture-frames, rose-windows (which some of the directed forms were called), trees, flowers, etc.; and if they wanted more rings to complete something which they had designed, they were given to them to make out the symmetry. Sometimes they would make "forms of use" themselves, which they could name (though perhaps nobody else could). After one or two lessons, given with a careful consideration to prevent disgust, they again "liked the rings." The first time the rings were given them again, each one was asked to make "something pretty;" then the teacher selected one of these, and asked the maker of it to direct all the others to make one like it. After they had sorted their rings of various sizes, ready for action, this was done, and gave great delight. All wanted to be "the one to direct," but there was not time, that day, for another. Whenever the interest flags, the teacher may be sure she is in the wrong. How much of this weariness and disgust there is in the schools, we all remember!—Translator.

tion and transition from one to the other. The children of the kindergarten get the mastery of the material for plastic representation, not before their sixth or seventh year. If representing and producing were at once broken off then, and word teaching, with the usual small amount of object teaching substituted, the process of education would be interrupted.

The Intermediate class therefore, is to carry on what has been begun in the kindergarten, with the same materials, by the same method,—in production, handiwork and art; and also to develop instruction by words up to the point of teaching *proper*. For example: in the building exercise, the rough forms of the kindergarten building lead up to regular architectural forms, with their ground plans and mathematical proportions. The sense of the relations of size and number, which has already been exercised in the child will thus easily attain to a clear and conscious perception of them, and prepare the way for mathematical abstractions.

The architectural forms of beauty, that occur in the various series of the paper cuttings, also prepare for the exercises of the architectural schools, where the pupils copy only for the purposes of ornamentation. That the future architect gains more by the free invention which arises out of these kindergarten occupations, than by mere imitative drawing of the professional school, there can be no reasonable doubt. And the application of the elements of geometry, in all the occupations, lays the foundation for every handicraft.

Here is an example from Koehler's plates, under the title of 'Folding Leaf.'

The children of the intermediate class, have before them the piece of square white paper, that they have known in the kindergarten, as the "folding leaf."

In the previous five lessons, the various sides, corners, angles, and lines of the square, have been examined, named, and defined, by the children's answers to the teacher's well-considered questions. In the sixth lesson, the teacher says: "The measuring of the lower and upper sides, and of the right and left sides on each other, showed that they were equal to each other; it now remains to measure the right side on the upper side, and the left side on the lower. Fold these sides upon each other and see if they are alike; then lay the corners precisely upon each other, and make a crease across the paper, where it folds. Is this the same form as before? How many sides has it?"

(Count them and point them out with your finger). How many corners has this form? What is a form called which has three sides and three angles? Are the lines which make this triangle vertical, horizontal, or oblique? (Point to each with your finger as you name it). In what direction does the line made by the crease run? Now compare the angles of this triangle with the angles of the square; are they the same? What do you call the angle which has remained unchanged? How do the other two angles differ from the right angle? (They will answer—‘They are half as large;’ or ‘they are smaller and sharper than the right angle;’ or ‘Two of the right angles were divided into halves, each one making two equal angles.’) What are angles smaller than right angles, and so making sharper corners called? (They may say—or be told—*acute* angles, acute meaning sharp). How many acute angles have we made out of each right angle? In folding the leaf you have made two large triangles; when you folded the leaf before what did you make? (They will say two oblongs or two rectangles). Which are the largest; the rectangles or the triangles? (If they answer that they are the same size though different in form, ask them how they know? If they hesitate or answer wrong, say: When you divided the square into triangles and when you divided the square into rectangles you divided it into halves, did you not, both times? Which then is the larger?)

Now open the leaf and tell me what angles, and what lines, and what forms you see. Count them, and point at them with your finger. How many right angles have you made into acute angles? How many acute angles have you made of the two right angles? What did you call the lines that made the right angles? What the lines that made the acute angles? Draw on your slate a right angle. Now divide it into two acute angles exactly equal to each other.

Going on in this way, the teacher leads the pupils to develop all the geometric properties of the square, rectangle, triangle, rhombus, trapezium, etc., and this example shows how the course of instruction in the school is to connect the mathematical exercises with the manual exercises.

This can only be done, when the same method has been applied before, in the play occupations of the Kindergarten. The use of his own hands still fixes the attention of the child, and lessens the strain on the brain, by making abstract thought unnecessary; and

because the occupation of the folding and unfolding makes the process of teaching slower, as well as surer. The age of the Intermediate Class is not yet ripe for pure thinking or mathematical abstraction; nor does the example just given require any. It is because the same observations are repeated in the different occupations, with many different materials, that more life and change are brought into this branch of instruction, otherwise so difficult for children. It will be granted also, that the teacher's drawing on the blackboard, as a means of demonstration, cannot take the place of the children's representations with their own hands on their slates, which must needs fix their whole attention; while they may—or they may not—look at the demonstrations of the teacher on the blackboard.

The Intermediate Class, like all elementary schools, must keep the organs, senses, and intellectual talents in general awake, to unfetter them for the positive knowledge, not to be imparted now, but to be acquired later, and it should especially select such means as will not injure by over-exertion the health of mind or body. In this respect our schools *sin* against a great majority of their pupils.

The supposition that Froebel's method causes the mathematical faculty to be always predominant, is entirely unjust. The plastic occupations, as such, do not at all admit of this, but require the artistic element, the sense of the beautiful, to take the lead. The examination and contemplation of the relations of size and number, which accompany it, occupy the senses only at first, and lead, after the thinking power has been developed, through logical transitions to simultaneous insight.

From the harmonious development of all the powers and talents, it results, that, according to the age, one or the other takes the precedence; but from the beginning, willing, feeling, and thinking, are all called into activity.

• Froebel's method, therefore, takes into consideration the powers of perception, at the age when imagination and observation predominate, and are therefore chiefly to be attended to.

Clay modeling, for instance, which is used in the kindergarten proper, to form all small objects of common life, is used in the Intermediate class, for making the elementary forms of crystals, and for Stereometry; so that the powers of the intellect may be excited to observe primary forms. To prepare for further cultivation, for

sculpture, for instance, there are many series of the forms of beauty, which resemble the usual architectural ornaments,—rosettes, capitals of pillars, leaves, etc. The future potter, as well as the future architect, may come out of this training.

Stick-laying has prepared for rectilinear drawing; and the laying of rings, (whole, half, and quarter rings) for curvilinear drawing. The hand of the child, that is yet too weak to guide the pencil, can, by laying the little staffs, (sometimes fastening them down with gum), easily form outlines of forms, and therefore exercise the eye, and the capacity for observation, in seizing forms and symmetries.

The Intermediate Class brings this occupation up even to the representation of landscape, (sometimes bending the staffs, which should be of willow), and to the composition of the most various objects.

The counting, and other arithmetical operations, for which the sticks have served in the kindergarten, can be carried on by the Intermediate Class farther into fractions, which can be taught by breaking up the sticks.

By forming letters with the sticks, and composing them into words, spelling can be aided, and reading lead on to writing. More appropriate objects for aiding the beginnings of reading, writing and ciphering could hardly be found.

Paper-folding, a favorite occupation of the kindergarten, also gives exercises in counting and reckoning, and aids drawing; for it cultivates the eye and hand for every kind of formation especially suggesting forms for the weaving exercises.

The further development of this occupation, also, in the Intermediate Class results from what has been begun in the kindergarten, and, at the same time, it can be connected with actual weaving.

By the exercises mentioned, every kind of preparatory work is secured; drawing, for instance, which is important in all arts and trades. The kindergarten has brought it up to drawing with the pencil upon the slate, (and also upon paper). By grooving the slate with vertical and horizontal lines, the net is provided as a guide to linear drawing. Outlines of many recognizable objects have been represented by straight lines forming figures, though the instructions of the kindergarten could go through only the few first series; and its inventions take a very limited range. But after such exercises, the Intermediate Class may go on into true artistic

representation, when there is some endowment of taste to begin with.

Froebel requires for every cultivated person some readiness in drawing, because it leads to a right comprehension of things; and a little practice of plastic art enhances the capacity for the enjoyment of art; even when any great power of representation is denied, it is a means of culture. A child should have attained some readiness at drawing, before he should begin to learn to read and write; for the representation of real things shall precede the representations by arbitrary signs (letters), and the reading of words. The Intermediate Class, therefore, is especially occupied with drawing. Paper cutting is immediately connected with drawing, for the same end.

Whoever has seen Froebel's linear drawing, will know that here also, mathematical figures, represented by lines in the net, have first the predominance, lead from these (as the skeleton of things) to the forms of beauty, or artistic forms filled out completely. Mankind, from the first, has followed a similar course. The drawings of the Egyptians show only straight lines, and, in courses, angles, and mathematical figures. According to Froebel, there is still another reason, why, in drawing, as in all his means of occupation, together with the formations, by plastic art, of real objects, and such as represent the artistic by symmetry and harmony, the relations of size and number must be especially considered. This reason is, that working and learning are directly fused into each other, in so far as the powers of perception (which are taken into view by mathematical relations) are especially active in plastic occupations. The intellectual powers are also brought into constant activity, in the combining and connecting of parts into a whole, as is required for the invention of forms.

To connect the first instruction with play and representation, cannot be reached in any other way. What are commonly called useful plays, do not effect this, or only in a very small degree.

Froebel lays the chief stress, in regard to the developing effect of his method, upon the organizing power brought into activity by it, that ever repeated ordering of parts into a whole, according to the often mentioned law of all activity "the connection of opposites."

Order, series or categories and their connection by the joining of their parts, these are signs of organic life in nature; this is perceiv-

ed more and more readily and definitely by the child, when in doing his own little works, he has, in order to create a connected whole, observed for himself those signs.

Grounding upon the method of nature the dawning perception of the child, as well as his first productions upon the law that dominates in nature, will enable the human mind to appreciate the law of its own activity, and therefore brings the principle of all work to the understanding. If a science of work is to exist, a principle must be at its foundation, through the perception of which alone, it can be formulated as a science.

In one and the same creation of one and the same creator, there can be only one ground principle, according to which the development of every organism proceeds; and, considering that the human mind, in and for itself, cannot discover any thing which is new, any thing else than what the Creator has planted in the mind as an idea; the works of man cannot be produced on any other principle than that which has created the works of nature, and according to which his own activity, however different the outward form may be, in which this principle expresses itself.

On the other hand, if productive activity, or work, is to be the means of intellectual development, this, too, can only be possible when hand and mind are active according to rules; indeed according to the same fundamental rule, which gradually comes to the consciousness, and is consciously applied to a pre-determined end. Either the principle may be perceived and consciously applied as *the science of work*, or it may not, in which case this science is impossible.

But granting that a science of work is possible and necessary, the workman can only be brought up to it through the public schools whose preliminary condition is the public kindergarten; and should certainly not be deferred to so late a period that his time is entirely claimed by the work of his special calling, and his habits of intellectual perception are already fixed.

It has been shown that Froebel's Intermediate Class offers, completely, the preliminary conditions for a practical education for work; not only such as every department of handicraft and art requires, but such as modern society demands for every cultivated man. If the School shall go on to build further on this foundation, every one



will thereby be enabled to take up, even in their later years, some work as a profession, in order to escape poverty. And, among all the conditions which society has to fulfil, in the education of its members, —what one is more necessary than this,—to make them capable of securing their material existence? The political economy of our time will only find its true foundation, when every single person of the masses is waked up to the consciousness of his peculiar productive powers, and made capable of using them wisely, for his own benefit and that of society.

Still farther the Intermediate Class, through the, farther development of vocal culture in children, and joining to it instrumental music, must cultivate feeling and religious sentiments. The cultivation of their little garden beds will lead later to horticulture, and prepare for agriculture.

The bodily exercises of the movement plays lead to gymnastics, swimming, riding, fencing, dancing. To these should be added regular tramps in the country, connecting themselves with botanical and zoological studies as well as geographical pursuits, to which knowledge of localities, soils and their products, as well as other similar things will serve. The study of history in the intermediate class, may begin with stories selected from the Bible; and accounts of striking events from universal history, adapted to interest pupils of that age; with illustrations by plates.

The religious element, fostered and nourished from the very beginning, in the family, and in the kindergartens, by hymns, songs, tales, prayers, and contemplation of nature as God's handiwork will attain, in the Intermediate school, Christian development, by taking up the childhood of Jesus as the ideal, and a judicious use of the New Testament history, and of the martyr age of the Church; the devotions before and after the occupations becoming more earnest and taking up longer time.

This side of education, considered by Froebel also as the most important part of school education can only be fully appreciated by a deeper insight into the whole of his system. The genuine kindergarten, as Froebel designed it, is filled with a religious atmosphere, to such a degree that all and everything leads the feelings to God; consecrates the childish mind, and prepares it for the reception of the genuine positive substance of the Christian religion, instruction

in which is not to be given at this age, for it cannot comprehend dogmas, which consequently will be to it empty words.

If, by any means, that "trust in God, founded on a rock," which Froebel points out as the most pressing need of the present generation, is to be reached; it will be through an education according to his method. For that the education of the present time, and its early religious instruction, is giving 'Trust in God, founded on a Rock,' who will maintain? How to awaken religious feeling in childhood, so that good ground may be made ready for religious instruction later, has, hitherto been little understood. Only some mothers, who form an exception to the rule, have found the right way to lead the childish heart to God and Divine things, from the beginning. Froebel endeavored to learn how to solve this problem, from these exceptional mothers. What these real mothers instinctively do, Froebel wants to instruct all mothers to do, by enabling them to understand, so as to satisfy the needs of the child's soul.

Nearly all that Froebel would make use of for the mental development of children, leads them, directly or indirectly, to God; but only in a childish, natural manner. Before this natural way shall be completely and generally understood, this blessing will necessarily be shared by a very small number of children.

In the present state of the development of mankind, nothing ought to be left to the mere instinct or feeling, least of all the holiest sanctuary of the child's heart. Therefore it is for mothers to acquire the necessary information. It is demanded of them with the same right as a knowledge of dietetics for their bodies.

Whether Froebel's method, in this regard, or the kind and manner of instruction of other schools and institutions for little children, is the right one for childhood, must be decided by comparing the children of Froebel's Kindergarten, and those in the institutions referred to. Wherever the child's nature, (*Wesen*) which is as yet incapable of hypocrisy, expresses the most devotion and piety, by hymns, prayer, conversation, or devout contemplation of the beauties of nature, there must the true method be sought and found. A number of parents and teachers of children have already given their approval to the Kindergarten in this respect. Precisely because opposition has been so loud on a religious pretext, this subject should not be superficially treated, and needs a more comprehensive statement than is appropriate to the time and general purpose of this essay.

The more profound treatment of the religious aspects of Froebel's system, must therefore be reserved for another opportunity.

In Froebel's Intermediate class, religious instruction is still only *preparatory*, and without dogmatic character; which is left to the general religious instruction\* and to the family. What is more important at that early age, what is of paramount importance at that earliest age of which alone we are treating here, is the general atmosphere in which the child lives. If this is really religious, as the Kindergarten in Froebel's sense of the word really makes it, the foundation of religious character will be firmly laid in a natural manner.

As can be plainly seen from what has been said, the Intermediate Class of Froebel already embraces that which is generally taught in primary schools, but treats it in a different manner, inasmuch as it connects its teaching with the work done by the pupils. The elements of the book school and the Industrial school are equally present in it at first, to be separated only at a later age.

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\* Corresponding to that of the American Sunday School.

## CHAP. V.

## SCHOOLS FOR WORK.

The Kindergarten method does not pretend to *create* industrial schools; for they have been in existence, in various forms, for nearly a century. They exist, however, apart from the ordinary school, and are not immediately connected with it by similarity of method. The only proper way for remodelling the ordinary school, as the present condition of labor and laborers daily demand more urgently, consists in the organic connection of both, which can only be effected when the same principle is adhered to in both. It is only because Froebel's method is founded on the principle of bodily and mental activity combined, and its practical application both in work and study can be effected by it, and the required new foundation can be secured for the workschool.

The great majority of the existing Industrial schools are devoted to specialities; and are intended for young people of more advanced ages. Such as are the schools for trades and industries; for agriculture or for apprenticeship to handicrafts, etc. Attempts made by Pestalozzi, Fellenberg, Wehrli, Saltzmann, Winderspin, Laucaster, Owen and others, to employ labor as a means of education for childhood, have been imitated and carried out almost only in the so-called "Houses of Refuge for abandoned children." The models of such institutions are the "two Mettrays," one in France and the one in the Netherlands; the "Ranche House" near Hamburg, the institution at Ruysselede in Belgium, and the agricultural colonies of England, etc. The Pestalozzian Institutions, which have of late been so much multiplied, have been until now the only industrial schools which receive also quite young children, also that are *not* wholly

abandoned. In all these institutions, however, labor is carried on—not by—but by the side of instruction proper; the hours of study being completely separated from the hours of work. Moreover, work is here considered not so much as a means of culture as a preparation for earning a livelihood, or as a means of reforming young vagabonds.

In Mettray, near Tours, and also in Mettray, in the Netherlands, (founded by the well-known philanthropist, Scaringar), most hours of the day are devoted to work, chiefly to agriculture and handicrafts; comparatively little time is left for instruction proper, and that little merely sufficient for the culture of the future handicraftsman, but not for that of a man of learning, a public officer, or the man of general culture belonging to the higher social positions. For the very handicraftsman and tradesman, the present time demands knowledge superior to what can be imparted in these institutions; for these reasons alone,—that the previous preparation of the pupils is deficient and there is not time enough, even if we do not take into account that in the institutions named, only such children are received as are morally abandoned.\*

If work is to serve as a means of education for childhood proper, until perhaps the twelfth year, it must not be a mechanical occupation, in which the powers of the mind have no plan; for this age requires the general development of mind and body. If work is to

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\* Whoever knows, as I do, from personal inspection, these institutions, so well-intended in themselves, must have received a great impression. Not only does the sight of the philanthropic foundations, which bear so completely the imprint of love and devotion, affect the beholder with emotion, but they excite in him admiration for the grand scale of their organization. We receive at the same time, another agreeable impression. The majority of the pupils express, in their physiognomy, so much frankness, good nature and cheerfulness. It is evident that no corruption has penetrated very deep, and that the institutions have succeeded in discovering and arousing the good germ of the soul, which, as is mostly the case at this early age, is only sleeping.

One of the most comprehensive and important foundations possessed by Germany, for the unfortunate and morally corrupted is, undoubtedly, the institution called into existence, with incomparable philanthropy, by Gustav Werner, at Rentlingen, in Wurtemberg. Whoever would be delighted by the possible good work of man, ought to see Werner's Institutions, in which many thousands, both of the grown-up and young, find their bread, moral elevation, education and happiness; everyone should at least learn the touching history of their origin. I owe to my noble friend Werner, some moments never to be forgotten, and would like herewith to transmit to him a grateful greeting.

be a universal means of culture, children of all classes of society must be trained to it, and thus receive a preparation for any future position in life. This cannot be attained now by the Industrial Schools as hitherto carried on, nor by the industrial exercises themselves of special Industrial Schools, because they do not instruct the mind. For the immediate connection with the school for study, exacts mental activity during the working hours; so that it may be in harmony with that of the study hours, wherever no immediate connection exists. Because neither of these things have hitherto been attained, all the repeated attempts to introduce work as a means of education have failed; yet repeated attempts to remedy this defect have been made during the last hundred years, because it has been plainly seen how unnatural for the age of childhood is the separation of bodily and mental activity, and that the increasing claims of the school on mental exertion endangers more and more the bodily health of children. On the other hand, the needs of poverty urges men to go in search of means for rendering the children of the people capable of earning their livelihood early.

That was one of the chief motives which induced Pestalozzi to make the children of his pauper school *work*. But he saw, at the same time, that work which cultivates manual dexterity, and prepares for the ordinary business of practical life, is not sufficient to serve as a universal element of education, and an effective means of moral culture. He too was seeking a universal principle of activity, which might be applied to manual labor also, together with what he called "the principle of everything organic;" and for the application of which he sought the A, B, C of power, without finding it. In all the schools where work has been carried on in different directions, there was not a sufficient time for study, and to consume the required amount of material. It was seen that children would have to enter into the school better prepared, even as regards aptitude for work and the necessary skill, in order to accomplish something considerable. Even before Froebel, the idea of preparing children, through their plays, was enunciated, and attempts were made to realize it more or less. Thus Fourier, in his system for social reform, sets down work as the principal means of education; and exacts, that the plays of early childhood be made available as a preparation; and chiefly for the purpose of becoming early acquainted with, and cultivating the native talents of the children

for special callings. For instance, he exacts that children, in the first years of their lives, be carried into the different workshops, in order that thus their bias for one or another may be expressed! The trade chosen by them could thereafter be considered as their peculiar calling, and would at once have to be exercised daily, with diminutive tools, corresponding to their strength!

But such a proceeding cannot attain the intended end, if for no other reason than that such young children, (who do not understand in the least the trades which they are taken to see), would make their choice according to some accidental impression of the material, or the objects made; and, that consequently their inborn bias could *never* be manifested. By exercising a mechanical craft of itself (a difficult thing to be brought about,) they would scarcely attain a little mechanical skill, and the continued practice of the same modes of procedure, in the same trade, would cultivate only a few senses and organs, and leave the rest of the nature undeveloped.

Thus the harmonious development of all powers and talents, which Fourier also proposes to attain, is hindered at the very outset. Their young, and as yet unexercised limbs, are, at any rate, wanting in even the needful muscular power, enabling them to imitate, even with children's tools, the manipulations of the great majority of trades. Still less sufficient would this power be, for enabling them to produce the intended work. During such mechanical exercises, the mental functions would remain completely unawakened, and not even sufficient opportunity would be afforded for obtaining certain experience, by experiments of their own.

To the example mentioned of the want of proper means for obtaining what is intended, others might be added to the method suggested by Fourier. It is not, however, intended here, to condemn other great and genial conceptions of Fourier's system. Many of these conceptions are in harmony with the educational ideas of Froebel, although the two thinkers knew nothing of each other. If the adherents and disciples of Fourier were to take the trouble of becoming acquainted with Froebel's method, they would soon gain the conditions necessary for carrying out almost everything that is correct in Fourier's system; for the proper means are offered in the Kindergarten.

Thus, for instance, in the Kindergarten, though the trades to be exercised hereafter are not practised as such, yet every limb, every

sense, every muscle, every nerve is set into activity; and the *general manipulations* necessary for *every* trade are practised. The young child cannot fell and saw trees, nor break stones for the building of houses; therefore we give him little beams and bricks, leaving them in his hands for free experiments. He cannot cut wood and stones; but he can cut paper, leather and other soft materials; he cannot sculpture in marble, but he can model in clay. He cannot successfully use the plane, gimlet, hammer, and other tools (which would be dangerous for him,) but by using the pencil, scissors, the pricking needle, etc., he can acquire the needful general skill.

To bring about a satisfactory cultivation of the child's abilities, the mere skill of a tradesman will never suffice. Without awakening the sense of beauty, without the elements of artistic culture, the labor of a child tends to deaden the mind. That æsthetic culture which Fourier means to effect in this respect by the mere contemplation of art, and the listening to music, the kindergarten attains by the pupils own *productions*.

By the side of these endeavors to make the children's plays available for future work, and his vocation, another fundamental idea of Froebel's has been anticipated, namely:—the theory, (advocated also by Herbart) that education must proceed in such a way, as to enable childhood to live through in its own manner, the principal epochs of the historical development of mankind; for this reason that the individual has to pass through the same degrees of development as the race, and that, consequently, the same aids and means of education must be afforded.

The most varied attempts have been made to express this idea. Campe showed, in his Robinson Crusoe, by the inventions, discoveries and exertions of a single isolated man, the original artistic endeavors of the human race, and so created one of the most useful books for children; and this plan of making children carry out practically themselves, the work of Robinson, has often been imitated.

But though it certainly is very useful in many respects, to make children build Robinson's hut, erect his castle, make his nets and rope ladders, and shape his pots and kettles, a general preparation for all kinds of work cannot be attained in this way. Nor does the child in this way *live over again* the different stages of human culture, though the understanding of the history of human civilization may be somewhat illustrated by it. Froebel in his Keilhaus,



did make his pupils act the part of Robinson, perhaps more completely than has ever been done elsewhere. (It is there that I myself saw the taking of a completed Robinsonian castle by assault.) But all he intended by this was, to afford the child's imagination an opportunity for exercising itself in the representation of what it had imagined, and enjoying the pleasure consequent upon representation. Complete preparation for human work cannot thus be effected, neither as regards technical skill, nor the mastering of the material, nor the understanding of the theory of work. To represent literally, in a similar manner, different historical epochs, would never be anything else than a kind of comedy; perhaps not without some profit, but certainly without attaining the desired end. The child is, as yet, without any standard which can enable him to understand historical epochs; and he never *lives through* them however much he may imitate them. In this object it would perhaps be better to return to historical representations in books with illustrations, and introduce only children of maturer age to the history of mankind. For how is it possible to make children practically *live through* the time of the patriarchs; or to carry on the crusades; or act over again the time of the Reformation?

According to Froebel's idea, this thought has quite another meaning, and must be applied in another manner.

Doubtless, inborn in every child are those eternal types of human existence, which have been realized by mankind; they are types which, in the form of family, state, and church, make human society what it is, and without which it cannot be conceived, however much their outward manner of expression may have varied and been modified, and will be—still further—in the course of their development.

As every acorn contains the conditions of the oak, so every child has within him the conditions of the whole manner of human existence; with this difference only, that the capability for further development goes on increasing with every generation.

The instincts of the child must consequently be expressed in a manner analagous to that of mankind. Just as the original children of nature were occupied with their own sustenance and the satisfaction of their bodily and sensuous wants, so the child, at first, feels only its body and its wants. Existence, as yet unconscious and only instinctive, knows only itself, and exacts for itself, as a born

egotist ; and does so, urged on by necessity, in order to be able to maintain itself. The instinct of self-preservation underlies all instincts of material want, such as the instincts for shelter, food, clothing, etc. Only with the first awakening of higher instincts of the soul, mankind realized first the family relations. The child enters, after the first month of its existence, into family relations, beginning with its relation to the mother. Together with the development of the mental powers ensuing thence, appear the highest instincts, —those for the true, the beautiful and the good, which lead on to Science, Art, Morality and Religion.

From the instincts of self-preservation in material life, during the stage of consciousness or culture, have proceeded agriculture and all that is connected with it, with respect to natural products, industry, trades, commerce and the like. From the instinct of family, or sociability, has proceeded the community, the nation, the state, Public Law, and all that underlies moral life ; from the instincts of the beautiful and true, Art and Science ; and from the religious instinct—the *Church*. These instincts, which in their development have brought about the civilization of human society, must be expressed also in the child with his first breath. Consequently, educators must try to understand and afford to him the satisfaction of his tendencies, in order to raise the development of the child from the state of nature to the level of the civilization of his time, by giving suitable aid.

The form in which the instincts of the child and his self-activity is first expressed, *is play* ; hence, the great significance of children's play.

The life of mere instincts, as such, prevails only during the earliest period of infancy, which consequently is the most important for education ; because with the first development of instincts, the foundation is laid for whatever ensues. As yet, necessity rules, and not personal volition ; and only inspirations of nature as it were, are expressed. Therefore, it is the period when, according to Froebel's ideas, the educator has the least right to interfere arbitrarily, but must scrupulously follow the indications of nature, which alone points out the right way.

How far this is normal in the child, or owing to the errors of mankind before him, not normal but more or less degenerated, is a question which neither is nor must be discussed here, as is self-

evident. Froebel, however, does not assume a perfect purity, or unbrokenness of the child's nature, as he has been accused of doing, and as actually was done by Fourier for instance. Just as little as a child comes into the world, absolutely sound in body, so little is he morally sound. Nor can inclinations and powers, as yet completely undeveloped, be called good or bad before they have been expressed in one direction or another. And for the very reason that, in any circumstances, they prove deficient and lead to error, education is required from the beginning. Instincts tending inevitably to what is right and good, would not need guidance and education.

Those who maintain that in the first years of the child's life, every thing must be left to nature, that is—to accidental impressions, ought, certainly, in order to be consistent in their view, to urge the opinion that the child brings into the world nothing but good inclinations. It is, however, only too frequently the case, that, contrary to this opinion, they pre-suppose hereditary sin in the most extreme degree; which is one more proof, how little, as yet, the nature of man, and especially of the child, is known; and how much a brighter light is wanted, to light up this dark region, and supply education with a firmer foundation.

What is wanted is, to raise the psychology of the *child's* instincts to the rank of a science which does not as yet exist as such. Froebel has looked more deeply in this direction than any previous thinker, and he is the only one who has given practical instruction for taking the instincts into account. Because the subject treated of is so little known, the instructions given under the guise of child's play, (for instance, in his *Mother's Cossetting Songs*, (*Mutter und Kose Lieder*,) are not understood. There are very many who think it almost nonsensical, to look for a deep cause, or even the germs of future conceptions and ideas in the instinctive utterances of the child!

Froebel gives few explanations in his writings, and does not even make use of the expression, *psychology of the child's instincts*, nor the expression previously mentioned, *principle of human activity*. But whoever follows up the connection of his ideas, which have, as yet, found complete expression only in his means of play, will see that what is implied in them are at the least the *elements* of such a Science.

But is it really so nonsensical to see higher mental instincts indicated by childish manifestations? for instance, to suppose, in the inclination common to all children, to put objects which they can get hold of to their lips, the first expression of a desire for knowledge? There is no doubt that a design of nature lies at the foundation of all manifestations peculiar to childhood, as its common mark of distinction. That, in the manifestation alluded to, we cannot suppose a desire for food is seen, in the fact that children are in the habit of indignantly rejecting anything which is offered them to eat, when something not eatable but which they are thus testing, has been taken away, and which they often cry for.

The psychological explanation of this, according to Froebel, is, that because the alimentary instinct (and consequently the tongue, which is its organ) is first developed by the process of nutrition, it also serves for the instinctive desire for knowledge.

As the blind man endeavors to know colors by the sense of touch, the child naturally tries to taste things and thus to know them by the only organ as yet developed. This is of course done quite without conscious intentions; therefore instinctively or intuitively.

Nor is the assertion much more untenable, that the development of the sense of taste is the forerunner of the development of the sense of the beautiful, because there exists an analogy between bodily and mental functions, and their development. Nor to many does it seem anything else but arbitrary assumption to see the first instinctive impulse towards the investigation of cause, in the fact that children are in the habit of looking for the reason of the movement of an object, such as the pendulum of a clock, the vane, a ball swinging from a string, etc., or to interpret the joy they manifest on seeing a light, or luminous phenomenon in general, such as the moon, or clear water, by saying that this physical instinct is the forerunner of the mental instinct, which is manifested later, as love of clearness, of mental enlightenment, of the ideal, and of everything lofty in general.

But does anyone doubt that mind and body, in their connection, have a decided influence on—because they depend upon—one another? And could this be logically possible, unless some immediate analogy could be found between their manifestations? If man is to know himself, his innermost nature, he can do so only by understanding the relations between the life of instincts and the life

of the mind; between the organs and the mental powers ruling them. Because this has been done hitherto so incompletely, it is no valid reason that it can never be attained more completely. For it is not until quite lately that the bodily functions and organs have become more known, by the development of anatomy into a science.

If it be denied that the child's instincts signify anything with regard to his mental activity, which is developed later, and its influence upon social life, the manifestations of young animals can no longer be called the preparatory exercise for their later mode of existence; and yet everyone knows that it is the instinct for building a nest, which causes a young bird, even in the cage, to gather all sorts of things (long before it is time, considering its age); just as the young kitten makes those movements of lying in wait, grasping and jumping at objects, without the presence of a real object, movements which it takes to catch animals suitable for its food, a long time before there is a want of it.

As the gambols of young animals are a preparatory exercise for the mode of existence of their species, so the plays of children forecast that of mankind. There is no doubt about this,—it follows as a law of nature. In the same way, the instinct for shelter causes children to dig hollows in heaps of sand, or to make houses by arranging chairs in a corner of the room, or to make a garden with little sticks, and the like.

Mankind also, when in a state of nature, dwelt in caverns, or grottoes, before the instinct for shelter brought forth the first huts; and, when hearth and home had been obtained for the family, and towns had been built, and still later, countries divided among nations, did not love of country grow out of the love of hearths and homes,—that love of country, which stakes life in order to protect the land of its birth?

Is there no connection between this (likewise animal) instinct, which strives to protect the limits of its own dwelling, and inspires love of property, and that high sentiment which offers up life and property for the country's good? Is it then nonsense, to see in the first indications of the instinct for shelter manifested by the child, the germ of future patriotism?

If there is a connection between the manner in which the individual is developed, and the mode of development of mankind as a

whole (and is there any doubt of this?) it is to be found in their instincts. The child's longing to model and to shape, is the germ of artistic sense for plastic art, just as the instinct for examining every thing, and investigating what is hidden, leads in its full development, to knowledge and science.

*To lay hold of these instincts of the child, in order to lift them up, from the beginning, out of the lower sphere of the senses, into the higher sphere of the mental ideal world; and whilst satisfying the instincts, ministering to the maintenance of the body, to take into account those of the soul,—it is in this that consists the secret of Education according to Nature, and consequently the starting-point of all Education.*

The comparison—between the child's development, and the career passed through by mankind—may also be looked at from quite a general point of view; and thus be taken into account by the educator. The fact, for instance, that men, in the first stage of their existence, needed great bodily exertion, fighting and wrestling being necessary talents, and that their first works were the result of bodily labor, ought to teach us that our children, too, have the same wants; and that a great deal of bodily exercise ought to be provided for them. They ought to have more exercise in gymnastics, in riding on horseback, swimming, ploughing and skating, rather than to sit still on school benches. The fact, that mankind in its youth, has collected its first knowledge from the phenomena of nature, and from using its products, should convince us that our children likewise must be led out into nature early in order to gain their first knowledge of life and the world, by original experiments and personal experience; that they have first to learn by being themselves active, by working,—not by instruction in words, and the study of books.

And moreover, since it was only after long bodily labor, and experience, during the youth of actual things, that knowledge proper, thought and judgment made their appearance, it must be inferred that we are not to overload our children with abstractions (*truths derived*—not originally discovered), before they have become acquainted with life in its reality; that those no older than fourteen or sixteen, ought not to be made to occupy themselves with philosophy; that their power of thought and some wisdom of their own ought first to be allowed to grow, before they subject the higher re-

sults of human thought to their immature criticism. But often they behave like worn-out thinkers, long before they possess even the A, B, C of perception personally, or have learnt how to act independently.

It is only in a general manner, that Education can make the historical epochs available for a rule of action. This is a part of later instruction in history. What is here most essential, is, to see that undeveloped mankind have expressed the first beginnings of civilization in works of their hands, and not in letters; that, consequently, before our children learn letters, which have been invented only thousands of years after the life of civilization had begun, they too should have produced a series of works with their own hands; and, although they cannot in reality imitate, in their structures, the historical series, from the Indian rock structures, the Egyptian pyramids, down to the Greek temples; or pass over from nomadic life to the founding of cities and modern political institutions; it is, nevertheless, within our reach to give, by Froebel's manner of occupation, and the arrangements of his kindergarten, sufficient analogies, by which those works and epochs of development, of human civilization are indicated, and approximately represented. (Compare, for instance, in the building exercises in the Third Gift, the so-called "chair," which is not unlike the seat of the statue of Memnon, with the structures of the Sixth Gift, resembling Greek temples; and a definite series will be clearly perceived, in this respect, also.)

Bodily representations, from the crudest and simplest up to the more developed and complex; then pictures, which become symbols; and only signs at last, for the pictures and objects, which are called *letters*: such is the natural course suggested by the history of civilization. Were not the first letters—the hieroglyphs of the Egyptians—also pictures?

It is only from the manifestations of the child's life of instincts that education can start; and, only in the manner of the development of the human race, can it find a guide for both understanding and manipulating these manifestations. Nor does nature afford any other support, or any other criterion for a training for manipulation of its products. If we wish to learn how to train a plant, we examine how, and on what conditions, takes place the development of the species to which it belongs. The same course has to be pur-

sued if we wish to train an animal. The mode of existence of its species, shows what is needed for its nurture.

But the child's life of instincts not only affords the best guide for fostering his general development, such as is manifested in his species, i. e. in mankind ;—his personal individual life also, together with every inborn peculiarity, can be completely taken into account only by heeding the instincts manifested. The deficiency among men of what is original—in the highest sense of the word—finds its chief cause in suppressing or impeding—at least in the not aiding—those first manifestations of life, which spring from the individuality of the child. Though the same instincts are inborn in all without exception, they are different in intensity, and of the most varied mixture in each. The peculiarity of every one springs from nothing else than the talents, powers and inclinations predominant in the child, and they are clearly manifested by these very instincts ; when not aided they are only feebly developed ; when suppressed—not at all.

And this is the point where our present system of education is weakest ; the means being wanting, which call forth early enough the peculiar endowment ; for this can be effected only when the quite young child is enabled to manifest himself in the works of his hands. Since Froebel's method does effect this, it succeeds in not only not extinguishing, but in calling forth with complete definiteness, the inborn peculiarities of each individual.

This new starting point for the education of man, has been found by Froebel, as never before. In how far his predecessors paved the way, cannot here be considered. The majority of inventors generally owe what is best in their inventions, to the attempts and also the unsuccessful experiments of their predecessors. It is always one man who has to take the last step to the goal ; and he is the representative of the result obtained. The important thing is *the fact* and not *the person*.

But a fact which affords already in the epoch of the unconscious life of childhood, the means for guiding the instincts of the culture of the human being to its right goal, offers to the educator—the chief lever for *moral training*. For by leaving a higher, a mental want, unsatisfied, we cause a lower, merely sensuous one to take its place ; and who has not noticed, that children who are allowed to remain without occupation that engages their attention, are always



wanting to eat ; while the young, by artistic exercises and artistic enjoyments are withdrawn from the desire for coarse sensual enjoyments ? Either ideal or sensual contentment is the aim ; for it is man's destiny to strive after something. But when it is supposed that the earliest childhood has, as yet, no mental, but only material wants, and the whole endeavor is to satisfy the latter, sensuality easily rules supreme. A healthy development of the senses is consequent upon their being disciplined, i. e., upon their being rendered capable of *serving the mind* as its organ ; and this prevents sensuality, i. e., the abuse of the senses for nothing but bodily and material enjoyments. And wherein else consists morality, than in the balance of the wants of the soul with those of the body ; and that self-rule which knows how to maintain this balance ? But self-rule is won only by good habits, the foundation for which must be laid solely in the period of childhood, when the life of instincts predominates. It is almost always the whole business of morality to overcome instincts, which have deviated from the path of their higher destiny in order to satisfy the baser or animal nature.

Those organs which are chiefly called into activity, grow strong and predominate. Now if children chiefly satisfy their sense of nutrition, this sense is excited to excess, and they are trained to be gluttons. If, on the other hand, the senses are perhaps directed to artistic activity, artistic inclinations will prevail. Activity then, is the chief means for maintaining the balance of the wants of the body and those of the mind. It is only by the right activity of all organs and senses, in the ratio of their importance, that moral power can grow, and make progress. It is the task of the first Education to stir up such activity and afford to the organs the preparation needful for it.

Froebel's "Mutter und Kose Lieder" give hints to mothers, how already, by the first nursery plays, the child's attention can be directed towards many phenomena of nature ; towards different callings of men ; and towards the principal motives at work in human existence ; and can combine in them the first bodily activity of the child, in the form of gymnastics of the hand. It is by such exercises that the instincts of culture are awakened in the child ; and they grow in strength by continued corresponding occupation, until these lead to actual work.

The first work of mankind has for its aim the satisfaction of

wants both bodily and mental. The first work of childhood has for its aim the satisfaction of its conscious wants, *in play*. For those of material reality have been satisfied *for it*, in a state of civilization. But play is work and enjoyment, at the same time; and only when work affords enjoyment or satisfaction of wants, can it be attained as voluntary activity for the human being in a state of nature, or in childhood.

But, that work may be, in the first place, a voluntary activity; that is, that it be done from inclination and with love, is the first condition, if it is to be of effect, as a means of education, or moral amelioration in a higher sense. The slave, who is flogged to make him go to his work, will certainly not derive that moral profit from it, which is the share of the artist, who creates his works with the highest mental enjoyment during his labor; or of the father, who works in the sweat of his brow, from love of his children.

To make children love activity, and thus love work later, becomes possible only when the instinct of activity is satisfied early, and in the right manner, as their nature demands. And this nature refuses to be exerted beyond its strength, or to be set into activity in a one-sided and mechanical manner. It consequently wants to work with the powers of the body and mind at the same time, and wants to see before it a perceptible and tangible result of this activity.

The child's instinct, when left to itself, cannot attain such a satisfactory result as the animal instinct infallibly obtains; the fox makes its hole, the bee its cell, the swallow its nest, with faultless accuracy, and with mathematical regularity; as once, so always. And why? Because the instinct of nature has a *law* within itself, as its guide, and because the law of nature infallibly attains its aim.

The child of man, being destined for knowledge, must stray and err in order to get to consciousness and recognition. It is true, the child's instinct points the way that nature wants to go; but that instinct becomes more and more dim in the light of growing consciousness, and consequently needs conscious guidance, in order to be able actually to reach its goal. Now nothing else can be the right guide of the child's instinct, but that same law which securely guides the instinct of the animals to their goal. And only the adult who has discovered this law of every activity (and develop-

ment), can offer it to the unconscious activity of the child as its guide. The child, moreover, can make use only of that guide, the *norm* of which lies ready in the inner workshop of his own soul, or in other words, of what is in accordance with his instinctive nature.

Genius also possesses the law of its productive activity through intuition, and acts unconsciously, in accordance with its conditions.

Thus musical genius pays regard in its improvisations, to the laws of harmony, without having studied thorough bass, just as the tones of the nightingale express harmony, and not discord; for the law of harmony reigns in nature as in the bosom of man. But in order to compose an oratorio, or an opera, even the greatest genius needs the rules established by the laws of music in the form of science, and must therefore have studied harmony.

If the child's powers are to produce results such as his sense or instinct demand, and to give satisfaction, his unconscious activity must have for its guide the law of all creative power. He continues, nevertheless, unconscious of this law, as does the improvising musical genius; because the child acts and works only in accordance with it, without knowing why, without understanding, as such, the laws of harmony that he obeys in his works.

Some spark of creative genius every new born healthy child brings with him into the world, if it is permissible to call so a predominating talent and productive power, acting in whatever direction, and in whatever degree. For every child possesses as his own peculiar endowment, the talent which is most powerful in him, and the development of which may lead to productivity. One gifted with a strong sense of form, or large sense of the beautiful, will build a cathedral as his master-piece: another, similarly endowed in a lesser degree, will model tables, pots, or shoes, in a perfect manner. There dwells in whatever is called man, whether grown up or little, the creative spark; the image of the creator must needs be born to create. But to discover how much of this creative power of man fulfils its end, and how much of it is lost, would be a problem too great for political economy to solve. Yet what can political economy accomplish without human power?

Even the feeblest spark may grow into a flame, if it be sufficiently fed; but childhood is as yet lacking the proper food, because

the educators are without the knowledge of the creative law ; that law according to which both the artist and nature create their masterpieces, and according to which the silk worm spins his web. Try and forbid the silk worm to spin,—it goes on spinning ; but not so the child of man, who is hindered in many thousand ways, from spinning out of himself his peculiar endowment.

“Genius needs no teacher. It breaks through all impediments and creates space for its works in spite of everything !” Such is the general presumption, and the impediment is generally considered only as a spur to activity, and its removal only as a disadvantage. But will a child, born to be a Beethoven, a Raphael or a Goethe, according to his endowment, if exposed among the beasts of the forest, or grown up in a dark cavern away from men, manifest his natural endowment in works of art ? Surely not.

“Why is it then that impediments so frequently further the development of genius ?” Because energy is roused thereby, and urges on to activity and work. In this way hunger may sometimes become the author of the beautiful and good. At any rate, the most important thing is, that there be enough exertion of the powers to create the work ; and, in that case, it is indifferent by what means ; but ought not other means than hunger and misery to be rather preferred ? Such means as do not consume the strength of the body, as happens in thousands of cases ?

Who can tell how much genius—at least how much talent—perishes and is lost, owing to external impediments of whatever kind ?

Among these, there is one which in our days is perhaps the chief reason why talents for the beautiful become stunted ; it is that the early surmounting of technicalities is wanting. In order, for instance, to accomplish anything tolerable in music, in our days, such a considerable technical training is required, that the needful aid can be obtained only when energy, opportunity and sufficient time coincide.

The biographies of great and important men, of every kind ; of men of genius, as well as of great moral characters, go to show, in most cases, that they were favored by circumstances and education, so as to carry out of their peculiar gifts. Very often the good and remarkable mothers have no smaller share in it, than external impressions, whether proceeding from nature, art, example anything else.

Just as the plant degenerates to wildness, if it is not trained, so does the human being, whether it be born a genius or not. Genius is certainly always *born*; it always exists by the grace of God, and bears within itself the productive power peculiar to it. Mere "natural genius," however, has never yet produced anything considerable; and degenerates in most cases into a wildness or dissoluteness, like the plant. Man always needs discipline, but most of all when great and manifold powers, often jarring with one another, are in a ferment; as is the case with the majority of so called natural geniuses. By giving the latter, in early childhood, those materials, which their talents, as yet slumbering, require, in order to become manifest; by affording them instruction for overcoming technical difficulties; and at the same time, that guidance which is sure to lead the obscure impulse of the child towards its goal, the culture of every talent will surely be accomplished sooner and better, than when left to chance and circumstances. Goethe, growing up among the Hottentots, would not have become Goethe. Without the tales told to him by his mother, he would perhaps not have succeeded so well in telling his own tales to his readers. And if he had been earlier and better instructed in drawing, he would probably have drawn better; since he was gifted with so much plastic talent, but strove in vain, to reproduce completely with the pencil, the forms definitely and sharply conceived in his mind. This was proved by his attempts in drawing.

But the law which is inborn in every creature, and which genius makes use of by its own sovereign power, without ever failing; which causes the child musician already to strike the correct tones; and the young painter to find the correct lines and colors,—this law given to childhood as a means of representation, is seized by it in unconscious sympathy as the hand of a well-known friend, so as to overcome, with surprising celerity, the first obstacles.

That incitement to energy, which is now generally presupposed only in the form of external impediments, is very easily obtained by the emulation of the child's powers, naturally developed in community of work and enjoyment. But this must be done before the young have to battle with the demons of passion and the desire of sensual enjoyment, which now exact such innumerable victims from among the best and most gifted. Complete energy of the young powers is developed by proper diet for both body and mind,

such as is not generally provided either by the comfortable and relaxing life of the rich, or by the hunger and misery of the poor. In both cases, certainly, an equal number of talents may be killed in the bud ; but it can surely not be considered the part of the educator, to place impediments in the way of the development of in-born talents, for no other purpose than to rouse the power of resistance.

The kindergarten wars with the worst enemies of genius, as well as of morality, by striving to overcome, by early activity, the pupil's inertia and uncouthness of body and mind. Although this inertia is certainly inherent in all matter, and consequently also in man, yet it is nevertheless an error, to presuppose in the child's nature, this quality *only*, without its counterpoise. The law of gravity (steadiness) is the condition of its opposite, in the form of a law of motion. One or the other prevails in childhood, according to the temperament; whereas, in the majority of healthy children the principle of activity certainly predominates, as regard to both body and mind.

The mainspring of all development is given to the child by nature, in sufficient degree. But, to use it for the right purpose is as yet too little understood. The first condition for this is to procure to the child, early, the delight of the evenly balanced activity of all his powers and in a manner suitable to him, in the form of play; the second is sufficient repetition of definite exercises of play, so that activity may grow into habit; and the third is to secure, as soon as possible, the satisfaction consequent upon every activity, by some perceptible and lasting result. Strength and skill, habit and satisfaction having been won, (for and by activity), work, at a later time, will be loved for its own sake, procuring enjoyment, and in many instances becoming "play." And even when work is done, "in the sweat of the brow," when it costs great exertion, it will seldom be repugnant to youthful strength, provided it tends towards a desirable end.

To create a school for such exercise of the powers, is the task of Education. Whatever else may be needed to rouse man from his inactivity, fate generally supplies, by struggle and pain and burden and care.

Whether it be nothing but a vain fancy, that genius will, when left to itself, without the means of education, grow more vigorous,

in order to attain the goal placed for it, will be seen, as soon as the kindergarten method shall have been completely established for all. The source of this fancy may be found, on the one hand, in the one-sidedness of the school, which so often crushes with its rambling tuition forced upon the pupil, or at least does not awaken his peculiar endowment in the direction of productivity; and on the other hand, in the experience that sometimes the most insignificant material and the most accidental opportunity, discloses a talent and apparently causes it to reach its goal, by its own power and exertion only. How many great men were there who tended cattle in their childhood, and never went to school! And did they become great owing to their want of education, or in spite of it; because they had a sufficient degree of endowment and energy? And may it not also be owing to the healthy bodily development, and the strengthening influences of free nature, together with the absence of every precocity enfeebling and destroying the energy of the mind, that genius was awakened and made strong by them?

The number of those is as yet very considerable, who think that it is only mediocrity and deficiency of talent which need to be trained, whereas, those endowed with the spark of Prometheus do not require it. They must therefore be contradicted; for it is quite as much a fallacy that only some few have been endowed with this spark, and that all the rest are unfruitful blossoms, and from their very origin are destined to be *Philistines*. Although centuries are required to make stars of the first magnitude arise among men, yet every generation brings into the world thousandfold endowment, the greater part of which perishes, without bearing fruit, only because the means of development and culture are wanting.

Formerly, when the greater separation of the different classes still prevented any means of awakening the mind, to force itself, by indirect roads, into the lower strata of society, whereby at present so much sham culture is produced, the talents given by nature were left asleep for want of development, and only men of higher genius broke forth from the darkness because they were not wanting in that Titanic strength by which all impediments and barriers are swept away. But, at present, when the light of knowledge penetrates almost into the darkest corners, though often only in a dirty disfigured form, powers are awakened which, unless they are tamed by proper culture and employment, generally ex-

plode and carry deraugements instead of blessings into society, like the untamed powers of nature, which are not yet working in the service of man. Since stupidity, which of old was at least honest, mostly comes forward now as the stupidity of the rascal, because it was not removed as much as was possible by culture—that is, moral culture—and made use of for what it was just suited, it has become an unavoidable necessity, that all existing powers and talents receive the means of serving society according to the degree of culture they can attain; and though thousands of years may pass, before this is rendered possible, the demand for it will go on making its claim—by thousandfold misfortunes—until it obtains satisfaction.

For every degree of endowment, the means of development—or education—are necessary, but most urgently so, where manifold powers are fermenting and taking a direction quite prominent. To keep these in balance, to cultivate—along with the peculiar talent—also the universally human, and to guard against overstepping the paths of law and morality, to which so-called natural genius is chiefly exposed,—a much greater art of Education is needed than for mediocrity. The reason why the school, until now, has been so very powerless in its influence on the pupils of highest endowment, whose development is mostly incalculable, and who wish to follow their own paths, is, that it possesses so few means for luring forth and satisfying, in the right manner, their power of productivity. This last can be effected only by that productive work for which the kindergarten offers, in its plays, the preliminary conditions.

The principal means Froebel's method employs for the purpose of imparting to education in general, as well as to education for work in particular, sufficient motive power for satisfying the demands of our time, may perhaps be comprised in the four following maxims:

1st.—Education based upon the child's instincts of culture.

2nd.—Taking into account in the education of the individual the course of the development of mankind.

3rd.—Application of the general principle of all activity (as the law of the "conciliation of contrasts") in the child's occupations. And,

4thly.—Education to begin by means of PRODUCTIVE ACTIVITY, at the earliest age.



Here a new foundation is laid, imposing new conditions upon both the school for study and school for work, as they at present exist, so as to remove the one-sidedness of both.

To remove the one-sidedness of the school for study, by receiving into it productive work, meets as yet, with many difficulties and prejudices ; one of which is, the supposition that, in a higher degree of theoretical culture, there is already implied the capability of using the knowledge acquired ; and that consequently such work is not needed for children. This view is correct only in so far as one possessed of manifold culture is by his intelligence able quickly to understand many a process of labor, and rapidly to acquire various modes of skillfulness ; but this cannot make up for the want of practice, early acquired and exercised ; and the most learned will, in such a case, very often be outdone by the least learned.

But the main tendency of Froebel's method, is not to bring about only in a general way, an early capability for work ; although the latter must certainly not be considered as one of its unimportant results. Inasmuch as work is to serve children only as a means of culture, it is, in the first place, taken into account only as such. That insight and intelligence should ripen without the developing of the power of activity, is to be prevented by work, and only on this account education has to begin with it as the child's occupation.

It is the immediate destiny of man on earth to transform the globe upon which he dwells by his creative power ; that is, to make it progress toward its development in all directions, and thus, at the same time, to work out his own way in his individual capacity, as well as in the capacity of the generation in which he lives. Only by self-activity, beginning in early childhood before a foreign stamp can be forced upon him, can his inborn individuality be preserved.

What here is meant by work, is just that work which, while preserving the child's individuality, develops the truly creative power of the human mind, which has the power of creating in fresh and childlike simplicity, what is originally new in every intellectual sphere, in art and science. The reason why this is at present so much wanting, is, that a previous development of the intellect causes everywhere the predominance of reflection, which represses the world of emotion, and the impulse of the will.

It is only by creating, that the capability for creating is called forth ; the child must consequently begin with it, before passing on

to study proper. Development of all the powers and talents, as nearly universal and as harmonious as possible, is the immediate aim; the becoming capacitated for work with a view to future earnings, must stand in the second rank. Self-activity prepares for original thinking, which is to be cultivated by the school, if it claims to be the place for genuine human culture. The school could have no use hitherto for handiwork, for the very reason that handiwork was purely mechanical. Before there was the possibility of putting into activity the hands and mind of children, *at the same time*, the school could not claim work for itself as a means of education; and this again is possible only when for both kinds of activity, one and the same principle is made available, that is, that hands work according to that rule which the organs of mental activity are also to observe.

Although, as a matter of course, the execution of what is dictated by the human will, is possible only according to its laws, men have never fully understood the manner of the process; probably because both kinds of activity are too much manifested as one. No reflection has been bestowed on many a thing, because it is too apparent, and, so to say, a matter of course. These are the very things which express the universal law. Thus for instance, it is nothing but the law of connected contrasts, which, when the will tends towards a definite spot, causes the feet to rise and fall symmetrically, one after the other, in order to maintain the necessary equipoise. Very many indeed saw an apple fall from a tree before Newton did, without making the discovery of the principle of gravity as he did. This law of gravitation, pervading the universe, or the law of equipoise is identical with Froebel's law of the "conciliation of contrasts," for equipoise exists by that very connection of two contrasts or opposite weights. Whether this equipoise be the result of the power of attraction and repulsion, or be manifested as harmony in the relations of objects, with regard to size, form, color, etc., is of no importance; it is always connected contrasts which produce equipoise and harmony. The hands of man work solely in accordance with the thought and volition of his mind, and never could execute, in the way the mind thinks and wills, unless in this execution, they follow the same rule as does his thought and his volition. Whether the discovery of the reason of this process in man's nature, be thought possible or not, the fact remains, and indisputably does the

*science of work* depend upon our *knowledge* of this fact. Let the professional scientists investigate, if they like, Froebel's discovery, in order to become convinced *that the principle of human activity*, (mental as well as bodily) *has been found*, and they may then establish the scientific proofs of it. What is here of importance, is,—to point out the fact itself, *which hitherto has been completely overlooked*, but the discovery of which, surely no one will dare to claim.

All the works of man, whatever he may produce, are ultimately the works of his mind; and why ought not the exercises of the mind carried on by the schools, likewise to be able to yield works as the result of the school's activity? or *vice versa*, why should it not be possible so to arrange all work as to make it serve as an exercise for the faculties of the mind? The law of all activity, once recognized in its foundation and applied in all directions,—gymnastics—will also result in work, and the time spent in them will yield a two-fold gain.

Those gymnastics which are at present so universally connected with schools, offer,—as yet, much too slight a counterpoise to mental exertion, especially in the case of very young children, in whom body and soul are always to be active at the same time. People begin to see that the reason of the manifold sickness or debility, showing itself more in childhood and youth, together with the diseases of the brain and nerves which so much prevail with the grown up, must be sought partly in the too great and too early exertion of the mental organs of children; but no remedy has as yet been found for this. The desire to combine education for work with the tuition of the school, so as to bring about an earlier and more efficient activity for earning, especially for the pupils of the Folks' Schools, make it on the other hand, urgent, to take in bodily work. A means for this, as well as the remedy alluded to before, will have been found as soon as the method of Froebel's Kindergarten and Intermediate class—is continued into the school. The whole reform of education, which has at present been recognized as so urgent, hinges on this amalgamation of study and work; and the Folks-school will not find the requisite new foundation by any other means.

In what manner the new element is to be gradually incorporated with the present school organization, will be easily found out by professional men, who are at the same time practical, and when a beginning has been made, practice will teach how to proceed. But

it must not be overlooked that, at best, only a very slight advantage can be gained by applying separately Froebel's means of occupation, *because they constitute a chain of necessary links depending on each other*. A few of these occupations, (for instance, stick-laying) have found their way already into a great many elementary schools, and the teachers who use them are often heard to say, that "It is all very well to make use of this and that thing, but not of *all* Froebel's occupations;" a proof, this, of the complete ignorance of Froebel's educational Idea and Method; which, however, must be laid chiefly to the charge of the want of explanatory commentaries.

Others again are of the opinion, that, to introduce this method into the schools, other special inventions are needed, which should add other things to those already given. In this way a beginning was made—by continuing Froebel's serial suggestions for cutting, drawing, plaiting, etc., which consists of nothing else than the multiplication of the given forms—such as takes place spontaneously in every kindergarten by individual invention; and so it was supposed that something new had been added—or it was proclaimed as such. But it is evident that to apply a method already existing, for the development of the results obtained by it, is no new thing. For instance, his manner of cutting, so easy and successful, has been used for other series of the most manifold forms, making models for all possible handicrafts. This is certainly not making a new invention, nay, not even a new application. For, in Froebel's *method of inventing*, is implied the multiplication of all its products *ad infinitum*. Every child applies it in his own way, and then multiplies the results.

But to gain for this method recognition and propagation, it is highly injurious that many of these attempts, without mention of the method, cause nothing but a merely *mechanical* imitation, thus putting these occupations on a level with those that have been long in use. For instance, the cutting is made use of in a manner, by which every invention, on the part of the children ceases, and often nothing remains but the mere cutting out of given pictures, a thing certainly neither new nor of much importance.

Froebel's serial suggestions have entered completely into the models existing for art and industry, which are, at any rate, daily more improved and extended. But what these models cannot give

to the pupils, who imitate the copies and patterns, namely the power of invention, the pupils of the kindergarten bring with them, and are therefore enabled to make a quite different use of, and more completely reproduce the patterns customary in the schools of industry and art. Altogether, mere imitation becomes unusually limited by Froebel's method.

At the present moment, however, when as yet only so small a number of children attend the kindergarten, it is very useful to make Froebel's occupations accessible to family circles by models.\*

Much, of course, has yet to be done in elaborating Froebel's occupations for the use of the school, for study proper (of which an example was given in the preceding pages with regard to instruction in elementary mathematics) and such a labor might certainly produce a work of great merit. Nor does this require any new inventions, but only application and development of what has been given. The needful method of instruction and of scientific discipline is possessed by the school; and the inductive method, which Froebel also follows, has likewise been recognized by it, as the proper method.

As has already been hinted at, the question is here only of the elementary school and the Folks School proper; and the amalgamation of study and work for higher stages of development must cease. How and when this amalgamation is to be done, can be determined likewise, by professional men only. But once the beginning made, in the manner suggested, by the preceding stages, practical application would spontaneously lead to many an arrangement for later stages. When work and study have been separated, school workshops, such as exist already, or have existed, in the industrial schools alluded to, become a necessity, with the difference of course of transforming mechanical into inventive work. A difference between the high schools and colleges on the one hand, and the Folk's schools on the other, would easily be effected by employing in the former less time for the workshops and other labors, and giving prominence to the studios for art; whereas, in the latter, more attention would be given to the culture of the soil, and to labor in the workshop.

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\* A beginning has been made of this in various places; among others by the Labor-School of Seigel and Schmidt, in Gotha, and, in a more complete manner, by the elaboration of the occupations for the school by Koehler: and upon the whole, good work has been done in the Thuringian Union for the development of the practical sides of the system.

It must, however, not be forgotten that the preparation commenced according to Froebel's method, already in earliest childhood, has brought about a much smaller expenditure of time both for acquiring the necessary knowledge, and for practical skill; and that, at any rate, a great deal has been rendered possible by it, which, without it, would never have been thought of.

When Froebel, in his Educational Institute at Keilhau, first applied his method of work, he, too, made the experience that it was owing to the deficient preparation of his pupils that many measures, which he had recognized as proper, could not take effect; and that thus it became impossible to completely carry out his ideas of Education. The great expenditure of time, which was required for attaining technical skill, interfered too much with the scientific studies of the pupils, to answer the claims the children's relatives made for their preparation for their future position in life. The culture of the soil, which had been introduced, and the industrial occupations, had therefore to be limited so that scientific instruction might become prominent.

It is, however, well-known that notwithstanding the impossibility of carrying out immediately and completely Froebel's Idea, men of highest worth, especially with regard to the cultivation of character, have come out of the institution of Keilhau.

But his attempts and experiences there became an inducement for Froebel to go in search of a more extensive foundation for his system of education, by preparing for it in earliest childhood. For he clearly saw, that the want of such preparation was the chief reason of the incompleteness of the results he had striven for.

To secure success, such means had to be found as could win, already before the time of school attendance, a certain degree of technical skill for the pupils, without stinting their natural and mental development.

This is not the place for following out Froebel's course of development, or to enter into details concerning his institution at Keilhau, and its development. In this respect, Dr. Wichard Lange, of Hamburg, has made many communications. And a detailed account has been promised, which is to describe the social circle of Keilhau, and everything connected with the development of Froebel's Idea; an account which is sure to excite the greatest interest, not only among Froebel's adherents, but also far beyond this circle.

The chief object here is to elucidate that side of the subject which concerns the *Education for and by work* (with respect to the child's instincts) and, at the same time, to recognize Froebel's invention as the principle of human activity, by which the possibility has been won of elevating work into a science. It would be difficult to find a formula more significant than this one, which has occurred even to me, only after a long continued occupation with Froebel's ideas. His writings contain only circumlocutions which are not intelligible to every one.

In the kindergarten, it has been proved that this principle is not only right, but also capable of being carried into execution, and thus there is guaranteed the possibility of its further application, which, from the reasons already cited, could, in the first attempts, not be complete. Here, as everywhere, the new and the good could come to maturity only gradually, and had first to pass through manifold failures. Even the longest human life is seldom long enough to completely realize an Idea. But as a tree grows from a single seed, so does realization from every right idea. Although Froebel was not permitted to bring his kindergarten method, which he was able to elaborate only when far advanced in age, into complete application for the school also; the embodiment of his idea in the existing means of occupation, and the explanation given in his writings, suffices for its future complete elaboration. Nor will the attempts made at Keilhau have been in vain. In Froebel's book, *Die Menschen-Erziehung* (The Education of Humanity), the way to be pursued is pointed out. The rather unsatisfactory form and style of this book will not prevent its influence on the general transformation of the Elementary and Folks' Schools which is already imminent.

The introduction of Froebel's method of work into the schools must, as a matter of course, put an end to the present form of both industrial schools and schools for book study. Even schools for specialities, and Industrial schools for maturer youth, will, in the course of time, be modified by the method that has preceded them. With the exception of those institutions which depend for their maintenance chiefly on the earnings of the pupils, such as Houses of Refuge, pauper schools, and the like, mere mechanical work will, in future, not be used at all or only to a very limited extent. And even in the institutions named, some compensation can be

found for what is gained by mere mechanical occupations, by others which are subservient to education. For instance, artistic works in cardboard, or book-binding, (such as is often done in prisons) may supply the place of many occupations now in use, as, for instance, the cleaning of coffee beans and spices for dealers; or the manufacture of wooden pegs for casks, etc., occupations altogether mechanical and spirit-killing, which daily employ many hours of the pupils of these institutions, and for a mere pittance.

Such an abuse of the powers of the child resembles the abuse existing in manufactories; and the same energy ought to be displayed in battling for the abolition of this kind of capital punishment inflicted on the child's mind, as is shown for the abolition of the capital punishment of criminals; and this would surely contribute to the diminution of the number of crimes. To counteract poverty, no more effective means could well be found than an increase of educational institutions for the children of people of small means, and the introduction of Froebel's means of occupation into them. What has to be aimed at is not the immediate power of earning, but the becoming capable of future earning. By this means, an industrial capital is to be won, compared with which the momentary gain obtained by the abuse of the child's powers can certainly not be taken into account; nor can be slightly estimated the capital of bodily strength and health which is obtainable by proper dietetic treatment of these children. Those millions of feeble and crippled men and women who now grow up from the children employed in manufactories, mines, etc., and also in the unwholesome dwellings of the poor, entail a much greater cost upon the State in poor-houses, prisons, hospitals, etc., than would be the cost of establishing the necessary educational institutions. All modern institutions having for their aim the improvement of the condition of the working population, are for the most part founded on a higher self-dependence—both internal and external—of individuals as well as of communities. And what else can procure this self-dependence than an education going along with moral and intellectual culture; a more complete and earlier capability for work?

But arrangements have to be made for introducing work not only into the Folks' Schools but into *all* the schools. If this is of chief importance for the future earnings of the children of the poorer



classes, it is no less important as regards the children of the more affluent, for their full development of body and soul into health, for which work is no less needed.

Before attending the higher Burgher Schools and gymnasia on the one hand, and on the other hand, the Scientific Schools (*Real Schule*), and later, the schools for trades and industries, the pupils of all these schools must in the lower stages of development *study* while they are working, and *work* while they are studying, according to a common method. What has as yet to be completely combined for childhood proper, can be continued in the succeeding stages, where a separation of these two factors of education will, more or less, take place by going on with both, side by side; in the first place, work *in and together* with the school; then school work-shops by the side of school classes; and, apart from either, culture of the soil and bodily exercises.

It will surely be possible to overcome the external difficulties which stand in the way of carrying out Froebel's method in the schools, as soon as its necessity shall have been universally acknowledged. Some men of authority in matters of education, have long ago come to the conviction, and have especially demanded, that the too great mental exertion of children be done away with by limiting their studies. Here and there, moreover, the first steps have been taken towards introducing work into book schools; and attending as much as was possible to the claims of practical life even in these schools.\*

Of the material difficulties, possibly, one of the most important is to procure such locations as will afford sufficient space for the school workshops and gardens; especially in large cities. But since, after the invention of railways, the requisite space has been found for railway stations and the workshops for manufacturing locomotives, space will surely be also found for the cultivation of human powers, which, estimated even according to their *money value*, surely exceed that of the powers of steam. Where gardens cannot be obtained, the fields outside the gates of cities might at least serve for the culture of the soil. The Houses of Refuge, as well as the

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\* Thus, for instance, in Leipzig. Professor Ziller and Oberlehrer Barth have founded an institution called "Neue Schule" (a new school), into which working occupations have been introduced for all stages; and where Froebel's means of occupation are also applied. These two gentlemen belong to the most zealous champions for reforming the school by work.

Pestalozzian institutions, have the use of gardens and fields. In the country, and also in smaller cities, the needful soil is not wanting; and there generally, possibly fewer difficulties exist for those attending school to practice the elements of every kind of work.

The second difficulty—how to get the time requisite for work, without taking too much from scientific study,—is obviated, as has been already mentioned, by the better preparation of the pupils in the kindergarten; and time is gained by the very method itself which transforms what were originally mere occupations into means of instruction. In this way, it becomes possible for the school for study to master the suitably limited studies in a shorter time, and to give up the remaining time to the workshops.

But a condition which it is perhaps most difficult to comply with, is, in the first place, how to procure the necessary teachers for the new schools. For the preparation that teachers have received hitherto is insufficient. Whoever wishes to teach how to work, must not only himself be able to work, but also understand the spirit of the work to be done. Without understanding Froebel's method, without being able to completely execute its different occupations, the teacher cannot carry it out in the proper manner. Neither the theory alone, nor practice alone, is sufficient. Both must be acquired perfectly.

That this is needful will surely soon be entirely proved by the fact, that many schools have already made use of Froebel's means of occupation *without* knowing his method. To whatever extent work be carried on, even with Froebel's means, productive power, the spirit of invention,—creating proper, will be vainly expected. The letter alone, without the spirit, does not solve the problem. Without the master's formula, the magical broom will not obey. Nothing can be forced from the child's nature which will obey no other than him who knows the right word.

Teachers must therefore study the *rationale* and spirit of the method, together with its application, and normal schools must introduce instruction in the method. Here also it is of importance to win over the school authorities, without whom the thing cannot be carried out. Those of them who have already pronounced in favor of a reform, in this sense, and of Froebel's principles (as Diesterwig, Karl Schmidt, Th. Hoffman, Wichard Lange, Professor Ziller, and many besides, without reckoning foreign educators),

will bring others in their train. And the existing necessity of a reform, against which all resistance is in vain, because it is the necessary consequence of reforms accomplished, or about to be accomplished in other spheres of life, will sooner or later conquer existing prejudices and create those conditions needed for its complete execution.

An example worthy of imitation has already been set by Dr. Karl Schmidt, School Counsellor and Director of the Normal School in Gotha, who displays so much noble zeal for the universal reform of schools and education. He has made arrangements that all primary teachers, of both sexes, who seek an appointment from government, shall be obliged to learn Froebel's method, theoretically and practically.\*

In the Normal school of Gotha, and also in Koehler's Institute, the requisite instruction is given, and teachers have to allow for it *two years*. If this arrangement were to find universal imitation in Germany, in a few years the teachers required for the above mentioned reform of the schools, would exist, at least for its first beginnings.

In regard to the higher institutions, for children of maturer age, the necessary hours of recreation afford still further opportunity for the practice of the kindergarten plays and occupations in their further development.

The play grounds of the young, have, as yet, not received that attention which they deserve, as a far reaching influence on general education, on account of their relation to moral development.

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\* By the death of this meritorious and noble man, which has occurred since the above was written, the cause of the kindergarten has been deprived of one of its main supports, in the higher educational circles; and the amelioration of education by deed, word, and writing, has suffered an irreparable loss, which his numerous friends painfully lament together with ourselves. May his successors, with the earnest conviction and self-sacrificing devotion of their originator, go on developing his grand plan of reform, which included Froebel's method in its entire execution!

## CHAP. VI.

## THE SCHOOL GARDEN AND YOUTH-GARDEN. \*

We have seen that the method of Froebel continues the application of the kindergarten principle of a genially guided free activity into the work school and the book school. No less does it apply to the hours of recreation, for which there is the greater need, the more strictly children are kept to work and study. Hence the school-garden, which Froebel invented, secures bodily and mental health at once.

As the sum of what has to be learned goes on increasing, the hours of recreation for all children and youth have been curtailed ; but by appreciating and applying Froebel's method to the hours of recreation it is possible to increase them without taking from study anything but that limitation which had begun to be recognized as at any rate necessary, for it begins to be granted, that the time for recreation is almost no less important for *culture* than study and work ; for recreation furthers the process of moral development, and averts its dangers.

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\*Madame Marenholtz in her *Reminiscences of Froebel*, just published, quotes Hiecke as saying, with a smile, in 1850, "Schoolgartens will be of great use, if only Froebel can find the grounds necessary for them in the great cities."

At that time, twenty-five years ago, (she continues) the idea seemed almost Utopian. But within the last two years, a great number of schoolgartens have been founded ; and through the initiative of the communities, in Austrian Silesia, in Lower Austria, in Malldau, in Tyrol, in St. Polten, in Brunn, Leybach, Krems, and in various villages. To-day we see the Austrian government supporting in every way the efforts of Dr. E. Schwab in Vienna. The Agricultural Society in Vienna, and the Trade Union, carry on the work begun by Dr. Schwab, who is laboring with unremitting energy. The Minister of Agriculture has given territory for schoolgartens, and asks all the provinces, even Bukowina, to do the same. Dr. Schwab's efforts for founding the school workshops in the youth gartens find the same sympathy, etc.

What is it, that makes the recollection of childhood so dear to the full grown man ; and surrounds it with a magical nimbus, which casts a light, like sunshine, and breathes the air of spring far into old age ? Is it not the plays of childhood by the garden fence, or the playground of the school, in the village or town ; the merry intercourse with playmates, and the active hours spent in the bosom of the family ? Compared with these recollections the school remains in the background or recalls many a sigh of distress, uttered in the days of childhood. Who has not preserved in his mind more vivid and more lasting images of Christmas, of his mother's and father's birthdays, or of his roamings in open nature, and his plays and reveries in courtyard and garden, than of the lesson he received at school, or at home ?

But if that which leaves behind so deep an impression, that even old age finds pleasure in feeding upon it, and often retains from by-gone life these images alone, in all their freshness of color, it must be of supreme importance, and give the stamp to character. The moral character of man springs from his acting and enjoying, rather than from his knowing ; and even his very knowledge cannot be got from instruction and books alone. A highly cultivated man said in reply to the question, "to what schools he mainly owed his knowledge?" "I learned most in play hours." Now, since, during these very hours of recreation in the full freedom of youthful intercourse, the moral powers gain strength, and at the same time, since these same hours bring the first dangers for innocence and morality, children or youth ought not to be completely left to themselves, in their playgrounds ; and this part of education ought to be as carefully considered as the school, and employed to its full extent, as a means of culture.

Some may perhaps bring forward the same objection to the superintendence of play grounds, which has often been made to kindergartens, viz : that the most complete freedom ought to be given during play hours ; and that inspection, and every interference on the part of the grown up are hindrances, and imperil the child's guilelessness.

There is no doubt that freedom and guilelessness are the most necessary elements of a child's joy and freedom, but the question here is, whether care and superintendence may not ward off dangers without being an obstacle to enjoyment ? And whether to leave the

children to themselves, is really the most suitable means of securing their enjoyment? The child, because still a child, feels the need of guidance, and can very soon see that the beauty of his plays depends upon order. During the so-called 'free hour,' of the kindergarten, the time in which they play under the eyes, but without the interference of the kindergartener, the children almost always choose for the guide of their plays "the aunty," (the name given to the kindergartener in Germany). Boys in their play grounds generally have their leaders; and grown up young men have them in their gymnastic games, at their balls, etc., This desire for order and regularity even in play, goes on increasing with the growing culture, and with the more elevated feeling for decorum and beauty of form. Not even the dances of savages are altogether devoid of some order. The higher the degree of culture, in the families to which the children belong, the more they insist on maintaining order and decency, during their play: and very many withdraw from the circle of their playmates, as soon as lawlessness and license come in.

The rough and tumble, the thumping of each other, the stamping and yelling, and a confused disorderly noise of children, so often heard not only in the streets and squares of cities, but often enough also, in the play grounds of school children of the better class, and in the court yards of school houses, surely can not be called signs of that freedom which childhood requires, in order to be able to let out its overflowing life! On the contrary, the freedom of childhood needs to be limited even more than the freedom of the full grown, that it may not degenerate into lawlessness, arbitrariness and license.

Here too, Goethe's saying is applicable, "only in limitation, does the *master* show himself; and *law* alone can give freedom."

To the great disadvantage of society it has been much too little heeded, how much the lawful order of citizen life depends on the habits imparted to childhood and youth; and how much, especially, it depends on the impressions of those hours in which freedom of movement and self-determination shall be granted to them. Licence, or lawless arbitrariness during play, prepares for abuse of civil freedom; and prevents the education of the people for freer political institutions.

The problem of moral progress exacts grave consideration of what may serve for the enjoyment of all ages, no less than the most seri-

ous affairs of life ; for with *pleasures* are connected the greatest number of human sins ; and it is not without some cause that that erroneous opinion has prevailed so extensively, that an entire resignation of all the joys of life is requisite to guard against sin. The subject of lawful pleasure has not been sufficiently studied.

Man was created with a need for joy, and bliss is his final destiny, but there is a wide gap between the impulse for sensuous pleasure, and the impulse for that joy which is "the divine spark from Elysium." (See Schiller's "Ode to Joy.")

Between these two poles, (mere pleasure of the senses, and noble, elevated joys,) the moral life of man moves to and fro ; and, in that period of his life which is almost exclusively determined by impulses, namely, in childhood such a foundation must be laid that—with however much falling and rising,—the divine spark may kindle the heart, and the problem of true enjoyment be solved by elevation and refinement.

The important thing is, that joy and pleasure shall be made use of, as much as possible, as a means of education ; in order to counteract the desires of the young for baser enjoyments. The *acme* of the striving of our times for material enjoyment, would bring a complete moral corruption, such as existed in Greece and Rome, in their last days, if there did not exist at present, a mighty counterpoise, in the great questions concerning intellectual and industrial labour, which are presenting themselves so importunately.

The more all classes of society are pervaded by intellectual culture, the more necessary does it become to balance labor with enjoyment. The coarser the work, the more sensuous the enjoyment that will be sought. By getting rid of mere bodily and mechanical work, and by that augmented intellectual activity and mental culture arising from the leisure men obtain by the use of machinery, there arises the irrepressible demand to elevate and refine the pleasures and enjoyments of even those classes, which stand at the lowest degree of culture. For this purpose, arrangements of every kind are needed ; but, in the first place, such as concern childhood and youth.

Let whatever is needful for establishing suitable places of recreation for that time of life which stands most in need of enjoyment, be taken from the millions which minister solely to the luxury and material pleasures of the full grown. In this respect, childhood has, as it were, not at all been taken into account ; and this is the reason

that it so often participates in the pleasures—ruinous for them—of the full grown. Let it not be objected that the freedom from wants, peculiar to children, whose imagination knows how to make the most paltry material suffice for its structures, is their best inheritance, which ought to be preserved, and would only be lessened by manifold arrangements. Children, especially in cities, are to the full extent exposed to the baneful influence of luxuries, and to the acquisition of bad habits; while, at the same time, there is a want of almost everything which adds to the virtue of children's freedom from wants, the means for their positive genuine enjoyment.

For instance, the enjoyment of open nature is one of the foremost conditions of children's happiness. This enjoyment, however, they do not find in the coffee gardens, and beer gardens, to which such great numbers of them are in the habit of accompanying their parents. On the other hand, the majority of children living in the country, who might have the enjoyment of nature to the full extent, are without the guidance necessary for their actual introduction into the wonders of creation, which offer to the child's mind the richest mine, both for enjoyment and for culture. The needful arrangements for making nature and culture available in the right manner, and to the full extent, for childhood and youth, are deficient everywhere, both in cities and the country.

In regularly organized family circles, in which both father and mother are able to devote themselves entirely to the education of their children—both in consequence of their position in life, which affords time and leisure for it, and of their degree of culture, which does not exclude their capability for it,—it is possible to procure for children the nobler enjoyments of nature and art. The mother walks out with the little ones, while they gather flowers and berries in the meadows and woods, watch the gambols of squirrels and the singing of birds, observe the young birds making their nests, the ants building their structures, the spiders making their webs, and the like. The father makes excursions in the neighborhood with the elder children, ascends mountains, takes them into mills and manufactories, and lets them botanize, make geological investigations, and satisfy their childlike desire for knowledge by hearing his explanations of the objects of nature and industrial art. In the evening, tales are told, books read aloud, pictures inspected, perhaps some art practiced,—playing all the while.



How many such family circles may yet be in the world, and even in cities, who may tell? But all this seems an idyl of distant times. Even yet, even here, there would be wanting however, an element which the education of our time must claim as a condition, viz., the inter-communion of children of the same age, without which the young citizen of future political institutions, the member of a society which will make the isolation of an individual almost an impossibility, cannot become equal to the demands of life.

According to Froebel's idea, space for a garden near the school is an essential condition, so that playgrounds with superintendents may be arranged, together with all that is required for the children's plays. That the greatest possible simplicity and freedom from every luxury, and every mere show, be obtained, is a matter of course. If there is not sufficient room within the cities, these school gardens—at least for pupils beyond the first childhood—may be established also outside the walls, perhaps in connexion with the gymnasia. A covered space for the bad season, and some materials for the play occupations, as in the kindergartens, must not be wanting here either. In summer a large tent is sufficient.

The free practice of those bodily exercises which are part of the instruction in the schools, is continued here in the form of games, played according to the choice and inclination of the children; gymnastics in the form of plays, the military drill, games of ball, wrestling and sham fights of every kind, dancing, swimming, and whatever movement games the youthful desire for play has invented. The bodily agility acquired in the kindergarten by the gymnastic games which have been practiced in them, furnish to the school garden a rich material for their continuance and extension, both for boys and girls. The care bestowed on their own garden-beds, and on the garden they cultivate in common, will also partly serve as an amusement.

The free play of youthful pleasure will not be restrained here by all those considerations, which their presence in public gardens and public walks involves; superintendence on the part of teachers (and of female teachers for the girls) is to restrain freedom, only in so far as to secure good manners and decorum. The children will often request the teachers without their obtruding themselves, to participate in their play, provided they know how to gain the love and

confidence of their pupils, and to be children with children, without losing their dignity. The pupils educated in the kindergartens are accustomed to a superintendence of this kind, and are in no way hampered by it; and it is altogether and entirely the fault of the grown up, if children do not conduct themselves in their presence, in an unembarrassed manner, and with perfect freedom. But this superintendence may, for a short time, be undertaken by the older and more reliable of the pupils, while the teacher is occupied close by and can give a glance, now and then only, at the playground.

Many teachers practice gymnastics, or work in the garden, for the sake of their own health, when, after many hours of teaching they are mentally worn out; and the school garden would afford the best opportunity for this. The requisite increase of the number of teachers for such an arrangement, must be numbered among the necessary improvements of the education which is to be established by the state or the community.

The strength of the children must have scope for fully venting itself in the school garden, notwithstanding their being superintended; inasmuch as this is required for full development. But it is an error to presume that children prefer that wild disorderly play which occurs in the streets, to orderly play, carried on under guidance. The former is nothing but the mark of rudeness and want of capability for organizing games.

Just let this or that hint be given for the better execution of the game with which they are occupied, and these children will eagerly accept and follow it. They readily take, for instance, a good song suitable to their game, in the place of those—for the most part nonsensical, often even coarse and indecent—words which they are in the habit of yelling as an accompaniment of their games.

The school garden must not banish the customary games, not even those practiced in the street; but must accept every thing which has been invented by the play instinct and which one generation of children has bequeathed to another; but it has to sift out what is coarse and vulgar, in favor of the æsthetic.

The real complete comprehension of the hidden meaning and purpose of children's games, should first make of them what they ought to be, according to their nature,—and what an advanced culture ordains also *for the world of childhood*. Originality does

not consist in a rude form, but in the free manifestation of the child's love of fun; and their wit, like the wit of the *people*, may be manifested quite as easily in a refined as in a coarse and vulgar form; and this form will be altered with every generation. The civilized world of the grown up has exchanged the coarse and primitive dances of savages for dance and song of a more refined form. So too the play of civilized childhood must be freed from its coarseness, and raised to a kind of art, as Froebel has succeeded in doing in the kindergarten.

Only by thus idealizing the enjoyments and pleasures of youth, can the way be paved for the elevating and refining the enjoyments of the common people; for it is in youth that those habits and inclinations become fixed, which determine the choice of recreations and enjoyments later in life.

Froebel's method avails itself, on the one hand, of the child's play to exercise his powers and talents for the future work of life, and, on the other hand, of the strength, skill, and cultivation obtained by it so early, to perfect the play of succeeding years and render it richer in enjoyments. Both these effects are in accordance with the demands of nature. In the earliest childhood, when play is only a manifestation of the joy of existence, it exercises the powers and develops the talents. Later, when instruction exacts exertion of the powers, it becomes recreation in free activity, exempt from exertion. But, *in whatever form, it is a preparation for life*, just as military drill and manœuvres are the soldiers' preparation for war. Kind Nature causes pleasure and work to coincide in the child as yet, but insists, at the same time, that not the least mite of strength be unprofitably wasted. When childhood's play instinct is used for its education, therefore we are going to meet nature.

Play is everything at once; imitation of, and preparation for adult life, manifestation of human nature in general, and, at the same time, of personal peculiarities; mere joy of existence and exercise of the powers; purposeless dallying and significant self-revelation of the mind and its talents. It is only by paying full regard to this manifold significance of the child's play, that the ends of nature can be attained, and that it becomes possible, at the same time, to bring about also the refinement of the enjoyments of the full-grown.

Recreations of a more elevated kind, consist in the enjoyment of

nature and art. The school garden affords, by its flower culture, and the care of animals of every kind, sufficient opportunity for preparing for the enjoyment of nature, and is supplemented by walks and little journeys. That artistic skill which both boys and girls practice at any rate for their amusement, has been raised by the kindergarten and the Intermediate class, to a degree of artistic production that now will be extended in the workshops and studios. Drawing, painting, cutting paper, building, plaiting of baskets, pasting, turning, and the like, together with other modes of producing objects, useful, and at the same time beautiful, which has been already practiced in the kindergarten, are available in the school garden, especially in winter, during those hours of recreation, in which gymnastic plays and dancing alternate with the sedentary occupations.

The singing which has been practiced in the kindergarten, has prepared the way for the little singing societies of the school garden, in which both boys and girls must take part; and which may be accompanied with instrumental music. The art of declamation, practiced in the school, will serve here also for playful enjoyment, and be made available for dramatic representations.

Many parents and educators have a great prejudice against dramatic representations by children, because they think that they excite vanity and coquetry, especially in girls: but does not every game of children, partake more or less, of the nature of the drama? Do not children always represent something or other, according to the suggestions of their imagination? The little girl, in playing with dolls, is now a mother with her child, the little boy is a soldier, handicraftsman or foreign guest, as in the *society game*. The dramatic element is the very element of childhood; for the child lives in the creations of his fancy. Children, who have been early accustomed to social play, will remain unembarrassed also in the presence of the grown up, during occasional short dramatic representations. School exhibitions give scope for declamation on the part of children, without their receiving any harm. It all depends on guidance and arrangement to avoid the rocks. The proper choice of the representations is of chief importance for preserving innocence, and a child-like spirit; which are sometimes endangered in theatrical representations of grown up persons.

For girls, the school garden should supply small cooking stoves,

together with kitchen utensils; also what is required for washing and ironing, not forgetting brooms and brushes for cleaning, and materials and tools for making dolls' clothes: so that every kind of skill for house-keeping may be practiced during play. And this will be done more completely than has previously been the case in the kindergarten, and possibly also in the family. Without guidance previously arranged, all this would only be tomfoolery.

In order to maintain Froebel's principle of making the family influence prevail every where in the child's life, the guidance in the school garden should be given, not by the appointed teachers only, but, if possible, by the mothers themselves. Many of them will perhaps smile at being called on to repair to the school gardens, in order to play there with their own and other people's children, at cooking, tailoring, dressmaking, for their dolls and the like. But suppose this were asked of them perhaps once a fortnight only; or at most once a week (and likewise in the kindergarten); and that the elder sisters or other young girls were to relieve them; would it really still be asking too much of a mother to sacrifice a few tea or coffee parties to playing with her children? The majority of mothers are doing so, at any rate, in their homes. It will perhaps be said that as this is done already by careful mothers at home, it is not worth while for them to go to the school garden to do it; and that it is even better that it should be done at home, in order to make family life beloved. On no consideration, certainly, must the evenings in the family circle and Sundays and holidays at home be done away with. But who is to give the required guidance when the parents are invited out to dinner or tea parties; or go to the concert and theatre? Some who can afford it, keep governesses and tutors, and expect them to superintend the plays as well as the studies. But can they do this when they themselves are probably needing their own recreations? And how many parents can afford to have these governesses and tutors? And then the children are left to servants, of whom, at present, scarcely one in a thousand possesses such a degree of moral culture as not to have a downright injurious influence rather than ability for guidance.

Will it be said "things of this kind are the business of mothers, and are always attended to if there exists a normal family life:" or "it is destroying moral family life to make arrangements for enjoying in a schoolgarden, what ought to be the family life." Such

speeches are of no significance, when the thing thus pre-supposed *does not exist* ; for who does not know that in large cities especially, and for a thousand different reasons, true family life does not exist to such a degree as to be able to do what is demanded for the enjoyment of the children ?

Wherever by exception such family life is the case, school gardens and their guided plays and occupations may be dispensed with ; but wherever this is not the case—that is, in *most* cases,—let them be established ; and let there be the attempt to win over a number of mothers and young girls to visit them, (who will thereby prepare themselves for motherly duties). For from forty to sixty children (in divisions such as are made in the kindergarten), it would suffice, if, during two or three hours a day, two of the mothers and two young girls were present. If there were made a club of forty mothers, this would exact a sacrifice of only three hours in the course of three weeks.

The economy consequent on dispensing with a governess or a superintending servant girl is to be taken into account as a pecuniary gain, on the one hand ; while on the other hand, the gain in aptitude for domestic and other female labors ought to be considered. For what can be attained in a common garden so regulated, and, with a guidance for such occupations, can never be attained in the single family,—not even with the greatest care. Possibly, also, half the time, and half the expense spent on later instruction in handiwork, and in directions for housekeeping (for the most part now given so scantily and incomplete), might be saved.

The school-gardens might also be a substitute for the customary juvenile parties, provided the family celebrations of Christmas, birthdays, etc., are not thereby done away with. A distinction has always to be maintained between celebrations in the narrower family circle, and the youthful pleasures enjoyed in common with school fellows\*.

For the outfit of Froebel's school-garden, some other arrangements are yet needed ; as, for instance, objects from the several kingdoms of nature, as well as works of art and industry ; museums, in short, for the special purpose of satisfying the children's desire for knowledge. Many schools (*Les écoles gratuites of Belgium*) possess

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\* We omit here two pages of suggestions concerning the importance of allowing parents free access to kindergartens, schools, school-gartens, etc. There is no exclusion of parents ever practiced in America.

such small collections for the purposes of instruction ; but they are not sufficient for the purposes of the school-garten, which ought to give, by means of its children's museum, a complete outline not only of the orders and series of the kingdoms of nature, but also of the whole development of the improvements in art and industry.

Public museums are not suitable for this purpose ; their contents are by far too rich, and cannot be easily surveyed even by the greatest man of learning, much less compassed by the glance of the child. It would be no great loss to these large collections, if they made some contributions to the children's museums, from the numerous duplicates that they possess. All these treasures have been heaped up for purposes of culture, which they would in truth serve, in children's museums ; whereas, at present, the majority of visitors,—mostly travelers—gain but very little by their rapid surveys, and the whole usefulness of these museums proves of advantage to a small number only of learned men and students.

The museums of the schoolgarten should also contain small collections of every kind, got up by the children of the kindergartens ; including dried plants, collections of stones, coats of arms, coins, etc., and every little investigator might, if he pleased, spend a part of his hours of recreation in contemplating the treasures of the museum. Short explanations in writing might be added also.

As a matter of course, there must not be wanting a number of casts, drawings, and photographs of the best masterpieces of sculpture and painting ; and also some models of architecture, and of the simplest machinery ; likewise a series of different products of manufactures arranged according to their stages, from the raw material upwards. Objects are furnished also by the little industrial and artistic works made by the children, for the purpose of comparing their own capability with what is to be attained.

By such arrangements, there would be created *a world for childhood*, and its joys ; for the world of the grown up is a dangerous school, and a sorry place of enjoyment ! The time allotted to play would not be filled with empty trifles, but lay a foundation for the ideal structures of after years by awakening the genius for the beautiful and fostering the germs of future original work.

The little excursions made from the kindergarten into open nature, are, in the school-garden to be extended, during vacation time, (which ought to occur more frequently than now, although for

shorter periods,) to short journeys on foot. Froebel made the pupils of Keilhau, according to their different ages, every summer, take longer or shorter journeys, with their teachers; whereby the instruction of the school was removed to the woods, fields, mines, manufactories, glass works, museums, and artistic collections in towns; without interfering with the acquisition of knowledge; but rather that they may bring what had been studied in the school to lively consciousness; as is evident from the descriptions of what has been observed and appropriated, which were given after returning from the journeys. The children, even in the walks taken in the early mornings, into the country surrounding Keilhau, to make collections of natural objects, did not betray signs of either absence of mind or fatigue, during the succeeding hours of instruction. But on the contrary the most eager attention was manifested. Of this I convinced myself by personal observation.

The desire for knowledge on the part of children and young people, is, in the course of nature, most easily aroused and excited, by calling the imagination into play. Images taken in from reality stir up thought, and are the very means for bringing about the proper understanding of the words of instruction. It is yet little heeded, that the mind as well as body, when it takes in food without the sensation of hunger, is burthened, and sickens.

For their influence on the development or the child's emotional nature, such excursions in the open air, and journeys on foot, combined with the instruction required for making them useful, cannot be equalled, least of all can books supply their place. How much opportunity is afforded to the children of cities, for elevating their hearts in beautiful nature; for procuring perhaps, only now and then, the spectacle of a sunrise or sunset? But such things have good effect only when the right disposition has previously been awakened in the young soul; and when others feel in common with it.

Froebel made his kindergarteners in Marienthal entune a song, describing in poetic words the sunrise and sunset, or any other spectacle of nature. The pious mind of Middendorf very often supplied for this purpose elevating poetry; by which he also influenced children, satisfying the feelings of their dawning souls with words that expressed them.

Pastor Thieme, who so fervently sings of nature and its beauty,



points out in one of his poems, the difference between the walks of ordinary school children, and his own children, who roamed in company with himself, through the wilderness of mountain and valley.\*

Without Nature, and the enjoyment of it, children cannot be brought up to be whole men, *able to act*, whatever may be their attainments of science and knowledge. But to this our present schools do not attend. Gymnastics and walking, as both these things are performed at present, do not compensate children for freely moving about in open nature to which the short journeys of the school-garden are intended to lead, in order to form a balance to books lest they kill the heart while enlarging the understanding.

There must remain a gap, which is afterwards filled by mediocrity, in the soul of the child who has stayed away from the "green school" of nature; never gathered flowers in the meadow, climbed hills, or sprinkled crumbs for birds; never freely roamed about in a wood, and collected stones, grasses, and mosses, nor vied with the animals of the wood and field in leaping about; nor ever stood in awe at a thunderstorm, and the rising of sun and moon.

Do not almost all the moods of the human soul find their emblems in Nature? Every climate forms different men, every season causes different strings to vibrate; wood and meadow in the glow of morning and evening awaken different feelings; the starry night on the sea inspires greater thoughts than the same night in the turmoil of streets. The young souls that still possess the full power of taking in impressions, must be brought in contact with the beauty of nature and art, if the old are to remain young; whereas now, how many of the young are already old!

Let us imagine how the merry troop of the school-garten goes out into the country on some holiday. They have started already before sunrise; the brisk morning wind blows upon, and refreshes the young limbs; the silence of the night attunes the young hearts to devotion;—silently they wander through fields and dewy meadows which are gay in the movements of spring; climb some heights, and

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\* This poem, which takes the form of a reply to a mother apprehensive for the health of her children, is not translatable into English without losing its simple charm. It may be found in Thieme's poems. It begins thus: "Sol' er blieb Dir werden wie Kretinen."

from the sky, dipped in fire, see ascend the mighty star of day, the sight of which never loses its exalting effect on any sensitive mind. The teacher says the morning prayer and entunes the song of praise in honor of the Creator, accompanied by the rejoicing of birds. Which of these young souls, quivering with devout emotion, will not feel the sacred awe of the near presence of God?

What devotion of school or church, what doctrine of the catechism can compensate childhood for wholly missing *this* divine service? Nor is it compensation for the cheerful enjoyment of Nature,—those occasional walks to a coffee garden on Sunday afternoons, or outside the gates of the city upon a dusty highway, when even during the contemplation of the phenomena of nature, the encouraging word is generally wanting. That the most beautiful descriptions of dead books are not a compensation is certain. Only what children have *lived through*, not what they have read or learned, is of effect on them.

And what another gain for life it is, when, after a short rest, our troop of young travellers, all aglow with the sublime spectacle of nature, continue their pilgrimage; and among the dark shades of the forest receive new impressions, which now awaken a youthful poetic soul; now open an eye for plastic art, or call out the future natural philosopher; while they are all engaged in seeking and collecting botanical treasures, and making geological investigations.

Then they go into mills and farm yards, observing and studying what can be learned there; inspecting afterwards the implements of agriculture, or some glass works, or a smelting furnace; descending into mines, examining the soil and the rocks, discovering pre-historic graves and druidical stones, antediluvian impressions in slate; visiting the battle-fields of times gone by! On another occasion they inspect the busy life of a mercantile city; go upon the ships in the harbor, sail out into the open sea, the sight of which imprints upon the child's mind the image of infinity.

All that has here been mentioned must of course be distributed among different journeys; only a few objects ought to be inspected at once; and a choice is to be made, in accordance with the ages of the children.

But what an immensely rich field of instruction for heart and mind is here opened up, provided there is not wanting the right guidance and instruction! How much more fruitful is all this than

mere book study; or even those travels of young people who belong to rich families, who go all over the world in company with some pedantic mentor in order too hastily to inspect curiosities everywhere without understanding, and spend the greater part of their time in the theatres, or eating and drinking in the large hotels.

Possibly some cautious people will shake their heads, and ask, 'but where is the money to come from for such an expensive education of the great majority of children, (requiring journeys, gardens and halls)? At the present moment, certainly, these expenses cannot be afforded, except by the rich. But a time is sure to come,—(after the perversity of the present mode of education shall have exacted many more victims, and thus have opened many more eyes)—when the municipality or the State, will make provision for enabling all their children to be cultivated into good citizens.

Almost everything that has been demanded here; a great deal for instance, of what is already to be found in good educational institutions in the country, is already in existence, scattered here and there; and it cannot, at any rate, be counted an impossibility to perfect such institutions in the manner mentioned here, and to establish them also, as much as is possible, in the neighborhood of large cities, so that the pupils may not be completely separated from their family circles, and may at least be able to spend their Sundays at home.

To carry out such arrangements for boys would be much easier than to do so for girls. For them, no doubt, if not completely equal, still similar provision must be made; so as to procure for girls such impressions of nature and the life of man, as are needful to their education. It would not be impossible perhaps, by the aid of vehicles, to take them on short journeys, accompanied by their teachers and some of the mothers.

Besides this, mention must be made of children's festivals, which are to originate in the kindergarten, and take the place of the present "children's balls and juvenile parties." And here, especial care must be taken to keep aloof from all that luxury which is invading society more and more, in dress, food and drink, with other superficialities and showy displays, by which vanity and greed for sensuous enjoyment are called into full growth.

During the fine season, such festivals should always take place in open nature or at least in gardens. The historical anniversaries, or

some church holiday, may often transform into a festival the customary excursion into the country; and give occasion for flowers, crowns, holiday dresses, cakes and fruits, music, dancing and games. If the parents and families were to join, these festivals would acquire their true consecration; and they could, at the same time, mingle in an unconstrained manner different classes of society, made one for the time by the common sentiment of parental love and a common country.

In winter, there would have to be substituted musical and dramatic representations; or exhibitions of the artistic works of the children; all to be succeeded by play and dancing. And here the best opportunity would be afforded to parents for testing the capabilities their children may have acquired; and they could do so much more unconstrainedly than by the customary school examinations.

In the school gardens, theatres for children might be erected, which would fulfil the noble duty of the stage better than the present theatres for the people succeed in doing, to minister to moral improvement at that age which is most easily impressed. The heroes of history, a few of its great events, noble deeds, poetry, fairy tales, all dramatized in a manner suitable to childhood, would be more effective in awakening ideal perception and noble dispositions than the reading of the great majority of juvenile books which are now devoured by the children of the cultivated classes. For these children's novels produce a *blase* state of mind, long before sufficient maturity and capability has been attained to understand the great master-pieces of literature.

As the pupils of the kindergarten are, as yet, to read *not at all*; those attending school must read only *very little*; and, when quite alone, only as an exception. The reading in common, carried on in the school-garden, is to procure the necessary practice in reading; and the acquaintance with a few masterpieces, suitable to a child's intellect, carefully selected and with great limitation. To Robinson Crusoe, which will form their chief reading, might be joined fables and fairy tales; selections from Homer, and Biblical History; and detached portions of universal history; some poetry, and a few descriptions of travel; but all children's novels must be banished. Dramatic representations, beginning with puppets, might fill the space thus left vacant with greater profit by far.

Childhood must be as much as possible self-active, even in the hours of recreation ; but solitary reading promotes vague reveries and the inflaming of the imagination, without clear and definite ideas, much more than a wholesome mental activity. Because childhood is so very much without the means conducive to its natural and wholesome joys, it puts out its hand for these unwholesome substitutes.

Children should stay away from the social life of the grown-up—from their theatres and public gardens. Their festivals, moreover, should recur only at great intervals, perhaps four or five times a year ; and then must never bring along with them mere amusement, but always be combined with seriousness and elevation. In this manner, the way will truly be prepared for the refinement of the pleasures and amusements of society in all its ranks.

But festivities are not always needed to bring joy to childhood, though recreation must alway be provided for every day, and pervade the whole atmosphere of children's life, ministering to serious as well as to mirthful moods at the same time. Nor must the *religious* element be wanting to them. That must find its place *everywhere* in the life of the child ; in nature and in art, as well as in all the occurrences of daily life ;—for joy should always bear the young mind heavenward, and up to the Giver of Joy.

Although religion and piety are to accompany the whole life of childhood, a proper and formal divine service in the church is thereby not excluded, to substitute for it only a kind of natural worship. That the forms of worship of the grown-up are little suited for childhood, that there is needed a children's service, as has been suggested by various churches is not to be gainsaid. Froebel also shared this view. But he would not recognize as the right thing, what has been attempted here and there in this respect.

It is not intended at this time to take into consideration religious education as an independent agent. That will be treated of by itself, in the proper place. Let it be observed, however, that beside the daily morning and evening devotions in the school for study and the school for work, prayers, singing, and short times of introspection, as a Sunday service, might easily be arranged in the school garden, which might be similar to that of the church, but it would have to be adapted to the children's comprehension, as regards the singing and preaching. This purpose might be secured

still better by churches and chapels, at times when they are not used for the worship of the grown-up. In the fine season, open nature might be chosen for the child's temple, and could not very well scandalize even the strictest church-goer.

The parents will not always be absent from the children's worship; and it is their office to nurture children's piety at home. The devotion of the grown-up observed by children, should not be dispensed with, for it awakens the child's devotion; and a child's life without devotion would be as little blest as a man's. But every thing depends on the proper manner, where so many prejudices still prevail. And the children's worship on Sundays alone, even the best arranged, will not be by any means sufficient for awakening the religious sentiment, unless other, that is, *daily*, opportunities are used for leading young souls to God. The whole education is to be a *religion*, according to Froebel; as its ultimate object is to be "to guide man to his God and Father." And here also, the course of the development of mankind and the revelations made to its successive ages must be considered as the standard.

It has truly not yet been understood that childhood must first see the visible world surrounding it in the reflection of the Ideal, before it can become capable of rising to the heights of the invisible world and spiritual communion. Before the child's eyes have been opened to the Ideal by loving guidance to the beauties of God's world, neither will the mind's eye acquire sight. And before the bodily eyes have obtained vision, the soul will not wake up, so as to be able to perceive the invisible world; and *that* faith, which knows the truth, without sight, will remain unborn. The child's soul when aglow with joy, is borne up to its Creator, much more than by all doctrine and all catechising, provided it be the right joy, which always produces love, gratitude, and devotion towards the Giver of it.

If the soul has been prepared, by the beautiful and noble in feeling, for religious truth, its seed will ripen and feed the mind and heart. No greater outrage can be committed upon the receptive soul of the child than the perverse method of supplying to it *words*, which are in themselves yet without meaning, when it is only just beginning to extend its *antennae* to seize those real objects in nature and life, which it can reproduce within itself and which are symbols of what is highest in consciousness.

By Froebel's system, schoolgartens are continued in what he calls youthgartens, in which the exercise of the child's powers is to be exchanged for exertion of the stronger powers of the youth. What once procured beauty for the youth of Greece, by developing the strength and grace of the body, will serve now for raising up a beautiful and vigorous race. In gymnasiums, on skating rinks, in the ball rooms, as well as at military drills of recruits, it can be clearly seen, how deficient our present race is, in bodily grace and beauty. What else is to be seen, with slight exceptions, in our gymnastics, drilling, dancing and skating, than clumsy, awkward, stiff, ungraceful, or even crippled limbs? Debility and sickliness, even narrowness of heart and limitation of intellect, may only too frequently be recognized in the want of readiness of the limbs for movements of every kind; and what but a mockery of this want, is the great progress made in science, art and industry in our time, our ostentation of luxury, our splendid houses and dresses, which do not avail to cover the nakedness of our feeble, diseased, deformed bodies? Can our abundance of sensuous enjoyments supply the place of the missing joys of health?

Nor are gymnastics alone sufficient to reproduce the health, strength and beauty wanting to our bodies. Gymnastics do not procure health and strength, if they are the chief means of preserving them. It was not the exercise of the body alone, that created the beauty of the Greeks of antiquity; it was also such men as Phidias and Apelles, who showed the beauty of grace in the forms of their gods, and peopled the imagination with beautiful creations; and no less is to be attributed to the combats and battles which called out the fiery courage of the soul. For true grace can never be the inheritance of lifeless souls and gross minds. To obtain health, strength and beauty, the *souls* of the young must be provided with their gymnastics; and still other practice is required for the limbs, than mere gymnastics. But it is not to be overlooked, that hereby an effect is produced,—not only on the limbs, but mediately also on the powers of the soul.\*

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\* The principals of all the American Institutions for the Feeble-minded testify to the all but miraculous effects of the musical gymnastics upon their pupils. "Nothing," said Dr. Kerler, of Media, to me, "has had such creative effects on the very greatest victims of mal-organization.—Translator."

In the youthgarden those of maturer age, (between the ages of fourteen and twenty—for boys—and twelve and eighteen for girls,) will assemble, after the serious studies and labors of the day. It is intended to add many other bodily exercises of the school garden ; or bring those practiced hitherto to greater perfection. If bodily agility and skill begin already with the first years of life, a limit can scarcely be assigned to what it is possible to attain ; as may be seen in circus riders, ballet dancers, and in all those artistic performances of the limbs, which must be practiced from childhood, to result in successful efforts. Games of wrestling, fencing, riding, driving chariots, which, in antiquity, braced the youthful body for war, and fostered heroism, may attain the same ends now also ; or at least minister to beauty and health. How to obtain time and leisure for this, is one of the questions to be solved by Froebel's method, which prepares everything, from the earliest age, and makes thereby more easily attainable, what is possible for every age.

If the life of childhood is at present artificial, and contrary to nature, the life of youth is not less so. The old seem to be young, by the side of the present generation of the young, who, in their prosaic dryness, precocity, superficial acquaintance with everything, their feeling of used up and worn out life, are a mockery of all that is proper to the nature of youth ; and they only too often will even curse, and, in their despair, put an end to their existence, instead of embracing it with the fervor of youthful courage. Instead of poetry and dreams, they have philosophical reflection ; instead of devotion, faith and enthusiasm for an ideal world, they have a universal smattering and scepticism ; instead of thirst for action, and courage ready to storm a world, they have calculation for politico-economical or mercantile combinations ; and the main purpose of their lives is *to become rich*. If they are already opulent, the object of their joys, instead of being deeds of heroism, or idyllic enthusiasm, are dogs, horses, hunting, Lucullian banquets, childish luxury and voluptuousness in their dwellings and dress. With few exceptions, it is only those who inherit no property whose efforts are worthy of praise ; only those who have to struggle for the means of existence by hard labor and harsh experience of life ! But both the latter and the former lose the poetry of youthful existence. That small number who are still able to feel youthful enthusiasm, love, and poetry, grows less and less ; the idyllic times of the



shepherds is found scarcely in distant analogy, even in country life.

If we look into the circles of young women, things are not so bad, —but nevertheless mournful. Although here narrower limits ward off the contact with vulgarity more than is the case with young men ; and although poetry and the world of dreams find here still some scope, nevertheless precocity is the rule ; and the reading of novels and the pleasures of vanity, do scarcely less undermine youthful purity and enthusiasm for the beautiful. There is no doubt that a normal life of the young is now the exception in both sexes ; but it is met with more frequently in the female than in the male sex.

## 2. THE YOUTH-GARDEN.

It is the duty of society to do more for childhood and youth than to furnish schools—even good schools. It must make arrangements to satisfy youth's claim to enjoyment also, while removing as much as possible those dangers which are greater at no period of life than the one when youthful passions first awaken.

Because the time of youth belongs to beauty, and the manifestation of beauty is *Art*, human nature puts forth in this time, both for body and soul, its highest blossom of beauty and feeling ; and the corresponding manifestation of such life and feeling is a want, for the gratification of which, satisfaction can be found only in art.

The farther the development of mankind progresses, the greater becomes—for every stage of life—the desire for the manifestation of the nature, so that one and all may be able to live a conscious life, and mirror themselves in the works of their own powers. If the time of bold heroic deeds, as well as that of idyllic pastoral life is past ; if the youth and the maiden can no longer live a life of dreams in the childlike consciousness of former ages,—then something else must take the place of those things, and a more elevated demand be met with a costlier performance. The vulgar greed of sensual pleasure has everywhere taken the place of ideal endeavor, only because the demand for the last is wanting. And those who, in such an atmosphere, despair of life and themselves even to sui-

cide, are certainly not the worst in the ranks of youth. The ideal of their souls escapes very often from the sight of the humiliation of others as well as of themselves.

Art adorned and embellished the youthful life of mankind in Greece and in the Middle Ages. Why should it not therefore adorn and embellish also the youthful life of every generation? Not every one can be an artist, indeed; for not every one is born for Art. Art, as a calling, belongs to the chosen;—but, as an enjoyment, it belongs to every one deserving the name of man: only he who wants to enjoy it must love it; and we can love only what we know. Thus every one laying claim to culture should occupy himself with the arts as far as the arts extend. Formerly, there were only a few great in art, which was their calling. At present, everything becomes more general, and so does Art. But this leveling is not the sole reason why there are in our time only a few *great* artists; what is wanting is rather that originality of creating, which alone constitutes the great artist, is to become capable of true enjoyment of Art demanding a certain degree of activity in it. Both this enjoyment and activity are the province of the young. Yet the young are not to be precociously developed and made *artists* in childhood, or perhaps at all. We do not wish to bring up miraculous children. What is grown in the hot-house soon withers. Even more matured youth are not necessarily to produce works of art before they are full grown men. Many examples show that when art is pursued as the vocation in life, those who are satisfied with what is not half-finished, never reach maturity. The vocation demands the entire powers of the man; that culture of mind and experience of life which cannot yet be the property of youth. But it is their due that the young should exercise and enjoy art as that element of life in which they breathe, and for this purpose, space and means must be provided. All will then obtain that joy in the realm of the beautiful, to which they have a claim; and talent and genius will find an atmosphere in which they may ripen. Science, for which the young have to labor, and which teaches truth in the abstract, demands Art as its counterpoise in education. Art gives form and beauty to truth, and awakens and feeds the ideal of the young soul; without Art, there is no capacity possible for truly noble enjoyment, and therefore it must be the first condition of the youth garden; and in order that Art may be more than a mere pleasure of

the senses, and even a means of moral elevation, the soil must have been prepared for it in childhood.

Without the kindergarten, which will have exercised the agility of the limbs and opened up the senses; without the school garden, the exercises of which will have trained the awakened sense of beauty to artistic performance, and have led to the conquering of technical difficulties, the exercises of real art could never take place in the youthgarten, whose *self-activity* (which is always causal) prevents the sinking down to a mere tickling of the senses.

The activity of the organs of the soul, which is inevitable to the individual when he himself is creating, precludes the idle enjoyment of the senses. The artist who practices the art peculiar to him or enjoys the works of others, cannot be intellectually idle whilst doing so; not the senses alone, but feeling and intellect receive impressions and accept only what is genuine, rejecting all that is vulgar and base.

Those of the young who have practiced art from early childhood in proportion to their native endowment, will quickly distinguish between what is good and bad; they will not rest satisfied with mere tinkling for the ear or with gaudy show and glitter for the eye; and they will *feel* genius, wherever it is, long before they are capable of recognizing it. Those who have themselves penetrated into the mysteries of creation will know how to estimate essence and how to distinguish from what is merely its dress.—But that which has revealed to them their own creative power; which has introduced them into the realm of the beautiful; the key which has opened to them the gates of nature and art, *is the law of activity*,—the rule of all creating—Froebel's law—“*The conciliation of contrasts or the law of harmony; for art is harmony.*”

It is sometimes said that Beauty acknowledges no rules; that it consists of feeling and freedom, and knows no *law*. But freedom is grounded on law; there is no freedom without a reason. It should rather be said that the laws of beauty are not yet known, and have to be discovered by self-activity. The condition of Art is activity of the limbs as well as of the soul; and thus the law of activity is also its own law. Art has to deal with material, and material cannot be treated without rules. Law rules in the harmony of sounds, in the harmony of colors, in the symmetry of forms. But as the beautiful roundness of the body veils the skeleton, the manifes-

tation of beauty veils the law. And conscious freedom veils the moral law, to which it is subservient indeed, but is subservient from its own free impulse. So also Art makes always its own rules, but in a way to procure beauty.

And childhood, which has been playing while creating; youth, which has been studying and working while creating, and has also enjoyed while creating; in whom the spring of inward original life has gushed forth with complete freedom, will awaken anew that nerve of genuine Art—*Originality*; and open up new paths to those endowed with the genius of the beautiful.

The life atmosphere of youth is art; of childhood is nature—a Paradise lost to the grown-up, but still existing for childhood. Childlike simplicity and originality find their counterpart in the formations of all the kingdoms of nature. Childhood can as little do without many colored stones as without the flowers of the plain; as little without the twittering of birds and the humming of beetles, as without the rushing of waters,—or the blue distance which leads the eye into unmeasured space. Nay, even bodily food may unite ideal charms with those of the senses. The aroma and juice of fruits make the young hearts of children beat—not with the desire of the senses only, their *souls* also have a share in their enjoyment; and the eye delights no less in the beautiful forms of fruit and flowers than do the senses of taste and smell, in the fruit itself. Even to the grown-up the fragrance of flowers calls up ideal emotions. If these blossoms are one day to yield fragrance to the mind, they must have yielded it in childhood to the senses.

Every excitement of the senses is intended to loosen the fetters of the child's soul, supply his mind with food, and open the gates that lead to the realm of the beautiful. Where all this is wanting, vulgarity rushes in. Let access be given then to the apples of unforbidden joys, lest there be incitement to pluck those which are forbidden. Let precocity of knowledge, which being unripe—*is a forbidden fruit*—be prevented. To call into life the forms of the Imagination, to clothe the real with the garment of the ideal, and to dream—by means of beautiful semblances—the dream of happiness, which is never completely realized by what is earthly, is the right of the young; that it is which lifts them up from the low sphere of the senses, into a higher element of life, and better prepares them for

its later troubles than can either the desolate dryness of surrounding society, or the dead words of moral precept.

"Let me have semblances until I have grown up ; do not take off my white robe !" says Goethe's Mignou ; and every child's soul unconsciously sighs for the same, and "wishes to be an angel." But its soul is not heard ; too often rude hands tear away the veil from naked ugly reality and disturb the dream of childhood, so that the youth that follows is no longer able to dream.

The sensuous excitement of the beautiful has also to awaken the feeling for what is good, before truth is revealed to the mind. The young mind cannot bear naked truth, just as young eyes cannot bear a dazzling bright light ; and when truth does not immediately strike dead, as did the mysterious image of Sais,\* it only dazes the eyes of the Spirit. For the higher phenomena of spiritual life, *Nature* gives similes by her images ; these images, when they have made on it a sufficiently deep impression, are reproduced by the young artistic soul ; and thus it learns how to understand life, and through life the depths of the mind are revealed to it. Truth without a garment, sanctifying not *suppressing* the life of the senses—*leads to virtue* ; but to separate the life of the spirit from the life of the senses in early youth, leads only to the *semblance* of virtue. To sham-knowledge is then added sham-morality.

Semblance of the beautiful by the ideal transformation of life exalts the young soul ; but semblance of *personal* knowledge and skill leads to arrogance and hypocrisy, and kills the thirst for truth. For the soul, the word must first have become flesh if moral doctrine is to find entrance into it.

Where is there now among the young, the feeling for art or genuine æsthetic sentiment ? They make use of the beautiful to criticise it with the dry intellect. It is requisite to *seem* to have culture,—and consequently to criticise. If criticism, in the highest and most extensive sense of the word, constitutes a large part of the greatness of our time ; it becomes for the young of the time a poison which paralyzes feeling. The genius of a Lessing turns to caricature in such times. The precocious cultivation of their intellect ; their studies and night watches deprive them of the best joys of youth ; and yet their productions are not greater (although they are sooner ready with them)

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\* See Schiller's poem "to Isis."

than in former times, when a youthful freshness gave vigor for work. Who can observe our present young people without perceiving that they are not happy? There is no deficiency of talent,—for is not the present generation richer by the inheritance of those gone by? —there is wanting for joyful growth a wholesome atmosphere,—a gradual development in accordance with nature. The fruits are asked for before the time of budding and blossoming is past.

In dusty dirty reality, in the coal-smoke of engines on the one hand, and the greed for material enjoyment on the other, there is no room for the young to establish their ideal world; a space belonging to them must be allotted for that.

It will be asked, "But when they are lost in the dreamy world of their ideals, how are they bye and bye to take up their position in dusty reality, and labor in coal-smoke?" This question would be justified, if *to labor in this way* could not also be learned in the ideal world. By early work in the kindergarten, in the school workshops, and even in the youth-garden, practical ability and skill become attainable as they never have been before; whereas idle dreaminess, by which nothing is created and the nerves are unstrung, is excluded. He who is at home in the workshop, bracing limbs and senses by labor, and has spent half the day in mental exertion, will certainly take no harm from seeking recreation in nature and the realm of the beautiful; nor will he be rendered unfit for the toils of life; but on the contrary, receive courage and energy for them.

Froebel's invention of employing the law of activity for the work of childhood, will some day augment the working power of the human race, no less than it is now supplied in so many thousand ways by machinery. What strength and time has been saved from labor is for the enjoyment of life; while with the prevalent mode of culture, what leisure has been obtained is squandered in coarse and base pursuit of low pleasure; and it will be so squandered more and more, unless a new generation, with another kind of culture, and other *tendencies*, are to be taught how to make a better and more profitable use of it. To teach this now is one of the highest duties of Education, and to further it the youth-garden is intended. The human life on a small scale, begun in the kindergarten, must be represented in the youth-garden also,—only on a larger scale. The play of the faculties must find a larger scope in gradual progress, and personal superintendence be more and more replaced by self-en-

acted laws. Every age of life has its peculiar forms which nature knows how to create for itself, in order to be able to give original manifestation to its life. Youth set free, creates for itself this peculiar form of the stage of its development, in accordance with the progress of culture. It cannot be supplied with it ready-made from without.

All that has to be provided are the outward conditions, so that it may be able to *act—create—produce*—independently. Its task is to create what is *new*, for it has to improve and augment what has been handed down to it. As a new link of humanity, it bears within itself the formations of the future, and feels the impulse to realize them. Whenever it is prevented from the free use of its faculties, whenever it is not permitted to organize and reform—within due limits,—it sinks into sensuality or plans revolutions. Both ought to be prevented. For this, the right discipline of the life of the senses, and the ennobling of enjoyments are no more insignificant means than serious activity.

In the youth-garden, not only an arena for the contests of bodily strength and agility has been opened, but the contests of the intellectual will find place there no less.

The space allotted to the school-garden is of course no longer sufficient. If we build theatres for the people, for equestrian circuses, for club and concert rooms; if we lay out public gardens and parks, we shall surely be able to afford the space necessary to build what is needful for the young.

There exist in academies of science and art, rooms sufficient for the free exercises, representations and exhibitions of the hours of recreation. In localities of the workingmen's unions, of the schools for apprentices in mechanic and in fine art, there is already almost all the room needed, *within walls*. What is farther needed is a suitable equipment, but no kind of *luxury*.

In the schoolgarden there has been preparation for all that here can contribute to artistic manifestation; singing, declamation, musical and dramatic performances, the outfit for which should be procured by the young people's *own efforts*. Contests in the arts of poetry and eloquence, discussions on subjects of science and art; experiments in natural philosophy; exhibitions of their own works of every kind, which must not yet be admitted to *public* exhibitions of art and industry, however much they might deserve it; moreover, dancing and innocent joking, in an æsthetic dress, will

grow out like a blossom of the preceding artistic exercises. All this has been already in actual existence as means of recreation ; but it has *not been executed by those who enjoy it themselves* ; but on the contrary, received in indolent repose, through the efforts of others ; as for instance, in our theatres, concerts, lectures, and the like. But it makes a great difference whether noble enjoyments have been earned by *personal activity*, or *passively* received whereby many enjoyments may very easily become dangerous. Activity, in the service of the truly beautiful in itself, prevents the mere intoxication of the senses, in which the greater part of the pleasures of the young at present consist.

The pupil of the kindergarten and schoolgarten has, however, still other wants ; and wishes to go on organizing his little world in the youth-garden also. That which has been only play for him hitherto, becomes a serious occupation for him in youth. Might there not be some farms for the *experiments* of the future young farmers of both sexes ? some forest lands for future foresters, some laboratories to serve for the free use of the natural philosophers ? All this exists in the special schools, but not as the free property of the young citizens who wish to make the experiments for themselves. But these means could be gradually obtained for the youth-gardens, without excessive expense and exertion.

The young reformers, organizers and fiery conquerors of worlds, who already, during their childhood and youth, have burnt their fingers in their attempts at bold flights ; who have become acquainted with many impossibilities, and have recognized their own insufficiency, will display insight and foresight in the life of reality ; will act with sober reflection ; will weigh with one another what they would like with what they are able to do ; and never try to attain Utopias. They will not be novices in life like the children and young people who have been kept in narrow and strict discipline ; and who bringing with them exaggerated expectations and unbridled desires, without any knowledge of the relations of things, find themselves all of a sudden--in a world unknown to them--reduced to themselves and to their as yet untried strength, as their only resource. Nor will they any the more, like those *old* young men, superficially acquainted with every thing, satiated with sensual enjoyment, worn out with living long before they have lived at all, despise the life of reality because it has no longer any chance



for them, as has befallen many a *blase* young man, who entered it too soon.

The youth-gardens must, as a matter of course, receive the young of both sexes. What modifications are needful for young girls, it is not difficult to see. Only general hints can be given in this respect, for both sexes, before the plan has been realized; before childhood, brought up in accordance with nature, shall have created young people who will break new paths for themselves, and unfold the genius of the coming time as the germ of the formation of their own free world.

The two sexes, separated in their school instruction, had, in the previous time, beginning with the kindergarten, been united by the *festivals*; and they must be united by the festivals of the youth-garden, which, by the participation of parents and teachers, can be extended into family festivals. What a different—what a more noble form—the intercourse of the sexes may assume when they shall have grown up with one another in the service of the good and beautiful.

Those rare examples of youthful friendship between young men and young women, dating from the years of childhood, and which have been faithfully preserved, would surely become more common if a freer intercourse under the eyes of relatives, were allowed during that time when the passions are yet asleep; provided they have not been aroused before the time through a perverse education and injurious association. Here, too, activity—and *activity for ideal aims*—is the best guardian of youth. A common striving for what is exalted and beautiful wards off sensuality.

It is surely time to think of the means to grant anew its rights to ideal youthful love, which has become, as it were, a fable for the majority of young men. Our present social conditions banish it more and more, and so pave the way for immorality. Consequently there must be *a change*; and until we know something better, let us realize what is possible of what has been proposed. Let there be given more freedom of intercourse, for exchange of ideas, in the bosom of the family; or in noble social communion in the company of parents and teachers; so that the youth of both sexes may meet, not only in the ball rooms and in the frivolous pleasures of dissipation, but be united also for more serious and more noble enjoyments, either in open nature or in artistic activity.

Few young men will like to exchange the opportunity for such ideal intercourse with young women for the intercourse of vulgarity. They who do so surely have been deprived of the influence of noble women. Only through this influence a moral amelioration of social intercourse is possible,—as has never yet been denied. Let there be given to this intercourse the new forms demanded by the present stage of civilization, viz., more freedom and more intellectual elements; the one is rendered possible only by the other. Only with the young, who have not yet quite lost the feeling for the ideal, can a (first) beginning be made.

Who that has himself wrought out his intellectual culture, and has learned how to lead an intellectual life, has not become weary of the jugglery of the fashionable world; has not longed to get away from this sham intercourse; from this arena of vanity and lying; and has not fled from it as soon as circumstances permitted? The more the number of those is increased who cannot find satisfaction for their demands in social life, the greater is the prospect of seeing new forms of society arise, which can satisfy both heart and mind. But these forms will not be created by the old; they can only be so by the young, who enter into existence with fresh vigor, and resolve to shape life according to their desires.

Therefore let there be free scope, so that childhood, when it comes forth from the kindergarten, may discover in their school and youth-gardens new corresponding forms, at least in their starting-points. Just as the fights of animals and tournaments have been replaced by other and more æsthetic amusements, the frivolity and insipidity of the modern drawing-rooms may be replaced by better things without there being any need for men first to become angels.

But those two extreme tendencies must be set down as wrong, of which the one does homage to bare sensuality, which would gradually bring mankind back to bestiality; and the other fancies that it is able to entirely detach earthly man from the life of the senses, and to make him exist as a pure spirit on this earth.

The present system of education, whether it be managed consciously or unconsciously moves to and fro between two extremes, viz., whether it be more advisable to take—as a starting point—man's nature in the child, the child's life of instincts, to comply with his desire for happiness and joy, and to allow the life of the sexes to unfold itself, by endeavoring to gratify—but also to elevate and refine

it by what is good, beautiful and true, and thereby to counteract—inclinations towards what is sensual, base and vulgar; or whether all be better to oppose nature in the child; to oppress the instincts by compulsion and brute force, and to unfold the mind at the expense of a wholesome life of the senses?

And to its utmost foundation do the whole moral views of the world move between these extremes; and without their right combination, the question how to find the right road to a higher degree of morality must remain unsolved.

It can never be right to suppress—or kill—one side of human nature for the good of the other. The *Stylite* saints of the middle ages were grand phenomena that proved the power of man over his body; but to follow their example, in any form whatsoever, would be to devote mankind to perdition. Such experiences had to be made in the history of the development of mankind; but having once been made, they are no longer needed; and the wrong road, having been acknowledged as such, must serve now for finding the right one.

At the present time, the error of the other extreme has the upper hand. The ascetic spirit of the past, the separation, carried to an extreme, of the two sides of human nature (bodily and spiritual dualism), has called into existence those who have preached of the “emancipation of the flesh,” and found support in our present materialism; it would bring about the ruin of all morality, if ever extreme tendencies, thus warring with the essence of man, could carry off the victory.

It is true that the body can be destroyed in part by leaving out of sight its wants, and by a one-sided prevalence of spiritual life; just as the bodily nature, by one-sided gratification of the senses, can destroy the spirit; but neither of these extremes can ever become the rule for an entire generation.

Hitherto, it has almost always been attempted to combat one extreme by the other, without reaching the goal, nay, without aiding moral culture.

But Froebel says, “that which God has joined together (body and mind), let not man put asunder,” and by this he expresses one of the chief maxims of education, harmony;—*the balance between the life of the senses and the life of the spirit must be the goal of all education.* And will not this be obtained best by the greatest pos-

sible gratification of *both*? And must not the extent to which they are to be considered, be altered according to the different ages and states of development? Are the same claims to be made on the spiritual nature of the child, which are made on that of the mature man? This is neither desired nor done by any one consciously or intentionally. But whoever wants to repress the legitimate instincts of the child, the prevalence of the child's life of the senses, and thinks that he can bring about forcibly a preponderance of the powers of the mind, is endeavoring irrationally to *put asunder* what God has *joined together*.

A greater moral truth can scarcely be uttered than the following: the right natural gratification of the human instincts aids virtue and that which is good; while their non-gratification becomes—or at least may become—an inducement to vice and sin. This truth finds at any rate its complete application to the undeveloped moral state of childhood. For the several stages of the child's moral life are, first, predominating bodily life; then the life of the senses; then emotional, then moral, and lastly intellectual life. Consequently, the stages of gratification are bodily pleasure; pleasure of the senses; pleasure of the soul; social and moral joy of the soul, joy of the intellect. Recognizing these stages, education must minister to the gratification of the one or the other side of the human being according to the child's age, if it would proceed in a natural way, and according to the intentions of Him who has created nature's wants.

Now, if there are means by which no one of these stages of the life of the senses and body, is regarded by itself alone; but an equal consideration is given to the life of the soul; so as to prevent the preponderance of what is low, over that which is exalted; and prepare for the dominion of the higher over the lower nature; such means must undoubtedly further moral elevation.

Fröebel's means of play have this power; and they accomplish it by exciting *the instinct of activity*, and in *obedience to the law underlying this instinct*, consequently *according to nature*.

When this law is once known and rightly applied, the starting-point has been found for leading human nature in childhood into the path of morality, by its own activity. Activity, both within and without, intellectual and bodily, is a condition of all development, of all culture and of all progress.

The fundamental condition of moral life is fulfilment of duty, effort, devotion, conquest of self, power of love and self-sacrifice, all in one.

Labor "in the sweat of the brow" was the curse which drove man out from the idle life of enjoyment he had led in Paradise, into the desert of an earth to be cultivated. *Labor* then became the first means of human culture, and labor therefore, as *happiness*, as joy, is the goal towards which man must incessantly tend.

Our age, which strives for the elevation of labor by facilitating and intellectualizing it, has partially succeeded in its endeavors, as never before; and must now also set in motion a new means of moral elevation, by the application of the *principle* of labor (the law of all activity.).

Labor in freedom, as joy and pleasure, as play of the limbs and senses considered as ministers of what is beautiful, good and true, —such universal activity of the whole human being for an ideal aim,—is at one and the same time the elevating and intellectualizing of this being itself; that is to say—moral elevation.

That education which is able to provide for the young innocent joy of the senses in the place of low desire; joy of the spirit in the place of mere joy of the senses, will surely keep them out of the abyss, into which they would be plunged by the doctrine of "the emancipation of the flesh." The kind of joy and pleasure to be found in this abyss of mere sensuality, has been very dramatically exhibited by Goethe, in the song of the toppers in Auerbach's cellar.

The enjoyments of Froebel's youth-garden surely tend to put a stop to such debasement by right means, since they tend to gratify the sense of beauty, and to lure forth the pure, 'divine spark of joy,' by the activity of the higher mental powers.

The moral development of childhood is utterly thwarted by that mistake, which would separate the impressions of the senses from the culture of the soul, and treat nature and mind as irreconcilable enemies.

The iconoclasts did not advance religious feeling in their time by the removal of works of art from their churches; and worship in spirit and in truth was not gained when the Calvinists took their divine service out of the venerable cathedrals of the middle ages into their whitewashed rooms. Man will always be man, that is,—a being of the senses also; and the exaltation of his soul,

must be aided by outward surroundings and sensuous impressions.

To preserve the peace of the child's soul by considering and gratifying all the demands of the nature, with wide discrimination, is to put off and temper the war of the passions. If legitimate and elevating enjoyments, and also pleasures by means of the senses, (not mere sensuous gratification, but rather *exalted* pleasure of the senses, by means of their proper culture), are afforded to the young—their passion for what is beautiful and noble will be kindled, and keep the lower passions in abeyance. Filling up as much as is possible, the gap between the senses and the spirit, raising the former to the level of the latter;—such are the means that Froebel would see applied by Education. The danger of the greed for enjoyment, and of the intoxication of the senses, is to be removed from the young, by giving them the power of themselves *creating* their own pleasures by their own strength, and by means of their own activity. The senses and the soul are to be brought into harmony by making them feel at home in the Temple of Nature and in the temple of the ideally Beautiful; for in both the Spirit of God is to be found.

If the peace of God is to re-enter the profaned world of man, if childlike simplicity is once more to find a place in it, as the accompaniment of genuine culture of mind and character, then impressions of nature, also natural science, as ethical means of education, must not be wanting; and God's world must become the deepest foundation of the union with God, which, in the divine man, rises to the height of the Christian Religion. Art exercised by the pure hands of children, will then learn once more how to fulfil its highest vocation, viz., to quicken the human soul to that beauty which is the truth that leads to God. Genuine beauty is always moral, and moral greatness is the condition of genuine artistic greatness.

Pure contemplation of nature and pure practice of art call out true childlike faith, which is to receive the divine doctrine in spirit and in truth. For both Nature and Art, through form, color and sound, speak in symbols, which are the reflected images of truth, before *the mere human word* can be understood. This is the soil which produces that *thinking* of nature's growth, which can look down with contempt upon mere learning; and say to the scholar, in

the words of the countryman, "True ; you know everything—except one thing, *which I know*—the language spoken by our God."

Nor let the new education be accused of wishing to bring up its pupils to indulge in æsthetic sentimentality, and to worship the world of the senses, because it keeps in view the serious and moral mission of this world of the senses, which is to become the pedestal of all spiritual elevation and greatness, even in the direction of the knowledge of God. That incessant activity and work which it exacts of itself does not admit of any abuse ;—just as, so to say, by friction, sparks can be called forth from very stones. Friction, that is, the activity of the organs, calls out the spiritual light of the fettered powers and talents, for a free intellectual flight, which is the highest of all the joys of man.

"Many have already been the schemes of Education to destroy crime and sin, and create an ideal society !" Such is the scornful cry of many, whenever the power of Education and new remedies are mentioned.

Although it is not difficult to see that a complete regeneration of mankind cannot be brought about by the realization of all the Educational schemes in the world, it must nevertheless still be granted that those already tried have contributed to change hordes of savages into a society of decent men. It does not discredit education that the experience of history exhibits a rise and fall of nations and their civilization ; the business of education is the perfecting of the race in general.

In this perfection it must believe, unless education be considered superfluous. The aim of Education can never be anything but the highest, although a possibility of its complete—or the degree of its partial—attainment can not be determined. It is, however, an open question whether the limited influence which previous systems of education have had on morality, might not be extended by means which have not hitherto been applied. For an actual organization of the pleasures and enjoyments of the seasons of childhood and youth, has not as yet been tried ; at least not in the manner demanded by Froebel's Ideal of Education. It is certainly worth while to try whether sermons or lectures on morality, menaces and punishment, all the torments of discipline both at school and at home, might not be supplanted by a world for childhood and youth ; organized, as is proposed in the school and youth-gardens,

for giving free play to youthful powers;—employing as factors of morality pleasure and enjoyment, together with, and by the side of, work and exertion.

The instinct of activity is a lever, quite as much for enjoyment as for work, provided enjoyment does not consist in being idle. Some of the senses and organs must always be excited in order to procure enjoyment, even though it were only the teeth and jaws during eating and drinking. That merely to be idle is a true enjoyment nobody will maintain. What feeling of pleasure may be caused by idleness has its reason in nothing but in resting some of the tired organs and powers; or it is produced by the reveries and contemplations, of whatever kind, which accompany it; *mere inactivity of all the organs is torture* rather than pleasure.

Lest the workingman, when his work is over, may consider *idling* as the greatest pleasure, which is the rule, there should be cultivation of such senses and organs as are left inactive by his work; for enjoyment springs from change of activity or employing other organs; from entertaining, light not tiresome activity: an education which, without depriving him of his legitimate enjoyment of better repasts, and his glass of beer, would procure even for the meanest workingman more worthy and more satisfactory pleasures for his leisure hours. And even his coarser enjoyments would receive from it some æsthetic mixture, without taking into account any elevation to ideal regions.

The most difficult side of the question, of course, is how to make such arrangements that the children of the lowest of the people, who generally grow up away from school like little savages, may not be in any way injured by the habits they would acquire in the school and youth-gardens; but that even for their leisure hours they shall be supplied with that wholesome, homely fare, which is consistent with their later position in life.

Here also the elemental view of *work*—as a pleasurable activity,—must be the guiding principle. The best beginning for this is to be found in the right organization of the *Folks' kindergarten*, and in the intermediate class and work-schools, properly modified to meet the wants of ranks of different degrees of mental culture. The nature of childhood and youth has similar needs in all the different ranks; a difference is therefore needed only for the outward form;



and only so far that the eventual privations of later years may not be rendered more acute by their previous training.

One side of the improvement of popular education not yet mentioned and equally important for all classes of society, is that practical training of servants for their calling, which is to be attained by Froebel's method.

The abolition of *this* slavery is surely of no less importance for the welfare of society than that of negro-slavery. Surely the so-called 'white slaves' are comparatively no less spoiled of their human dignity than the black slaves; and have become one of the scourges of modern society, with the prospect of their becoming so more and more.

Without inquiring what has been the influence of the general evils of society, and the revolution of social relations, also, on this class; and wherein they betray the effect of natural causes, in which all—high and low—have their share of blame, a chief reason of these false relations is, no doubt, to be sought in the deficient training of servants for their calling. This training cannot be given by the school, nor by the parents of these children, who are mostly rude, and themselves incapable and unskilful. Their apprenticeship begins, in most cases, in the houses of their employers. This, of itself, almost implies the impossibility of making up for past neglect; and of their giving satisfaction, even when, as a rare exception, they are distinguished by moral purity. In no direction, perhaps, have false social relations a more disturbing influence on the humane levelling of difference of position than just here. And even with the best intentions on both sides, a satisfactory levelling can scarcely be brought about, before universal education shall have done its work in the way of preparation.

The practical assistance which servants may have rendered to their parents at home, and by which, under favorable circumstances they may have received some training, is altogether insufficient for other positions, with greater claims, growing out of the opulence of the more cultivated classes. It would certainly be esteemed as of some considerable value, if servants brought with them, together with general good moral conduct, a corresponding amount of order and cleanliness.

Now, by a popular education, in Froebel's sense, not only this, but, at the same time, such a degree of development of the limbs

and senses would be attained, as would give them also the proper skill for every kind of work. It is to be taken into account that all the various kinds of work would have been practiced, and that, above all, a certain degree of sound moral and intellectual culture could not but facilitate dignified conduct, and supply a just view of their own position.

The active intercourse of the children of the different classes, when in the communion of the school and youth-gardens, would not only afford a hundred opportunities for acquiring all that skill and practising the habit of rendering service; but by such communing in the years of childhood, the whole relation of servants to their employers would of itself be transformed and elevated, and what there is of burdensomeness and feeling of oppression in their position, must needs, for the most part, disappear. What has been practiced voluntarily in playfulness, and consequently performed with perfect ease, has thereby lost its sting, and become lighter by at least half its weight.

Nor will this be all; but then also their employers will have been engaged in similar work in their youth, performing almost the same services in childish and youthful companionship; and thus will have obtained a measure for testing the capability of their servants, and determining the time needed for what is done, etc.

In every position of life all the young ought to be rendering services, if only for the purpose of exercising their powers, and gathering experiences. But only in rare instances are they sufficiently and properly trained in this respect. In their own little world, in which they are at the same time ruling and serving, and in which they serve whilst still playing, all that would be otherwise burdensome, disappears.

Is it not every child's pride and highest joy "to help, and to execute what is difficult?" But how much of the delight in being active, and of the willingness to work is undermined and transformed into laziness by the words which may be heard daily in every nursery: "You cannot do it;" "you do not understand it." The answer "Show me how, so that I *can* do it," given by almost every child, although not always in so many words, is given in vain, because there is no sympathetic understanding for these young souls, to whom nature points out the way to conquer their place in the world by their own activity, beginning with their first and slightest efforts.

Is it not saddening to think how many powers and talents have remained buried in ourselves for want of proper exercise; and how our best endeavors and desires were misjudged from childhood upward, and the natural language of our young being never understood and answered?

If every one learns in his youth, how to serve; he will afterwards understand equally well both how to serve and how to rule, and by this common lot to which nature destines youth, on account of its very inexperience, what there must be of service will lose the feeling of oppression and disgrace. The false relations and the suspicion of the serving class will in most cases disappear also in the consciousness of their capability, and gradually make way for that humane and brotherly accord for which our time is striving, but can never attain before culture and moral elevation have smoothed the way.

Moreover, in no way can more scope and opportunity be afforded to the indigent for developing their natural endowments, and making it early available, than in youth-gardens and school-workshops. It is well known that the great majority of modern artists, especially those engaged in classic art, have proceeded from this indigent working class; that those artists who come from classes possessed of higher culture, and had, from their youth upward, enjoyed scientific instruction, rarely attained the same skill for mastering their material and conquering technical difficulties, as in former times was possessed by the artisan, who practices both hand and eye in all directions. When manual labor has preceded intellectual culture, it has been found of incalculable advantage, not only as a preparation for the plastic arts, but because it served as a natural foundation for those endowed in other directions. How many distinguished writers and statesmen of our time, began their career with the axe and the trowel; at the weaver's loom, or behind the plough!

Such examples, occurring again and again, ought surely to direct attention to the cause of these phenomena, which prove on the one hand, that original thought, springing from nature, must be supplied with its first points of support by work and experience in the life of reality, as the spider requires a material point of support for its web, which it cannot begin in the air. And, on the other hand, that *artistic endowment* is more or less suppressed by that too early and one-sided knowledge which takes the place of the cultivation

of the senses and limbs, not to mention that school education, as hitherto practiced, stints the freshness and vigor of the blood, and the health in general ; which are such necessary conditions of creating and producing.

What may not be accomplished, when, to the great amount of originality which undoubtedly exists in the masses, shall be joined early practice in productive labor and intellectual activity combined in an education upon Froebel's method? Whereas, now talent and genius become manifest only in the years of youth, they might then show themselves in early childhood ; and thus the workingman's child would have a better chance of attaining a higher degree of culture.

The predominance of the element of work in the education of the higher classes of society, and the consequent prevention of *precocious* knowledge, will serve, on the other hand, to counteract that sickly ambition of our young men, which goes on increasing from day to day, and has banished almost entirely the beautiful carelessness of youth. The strong desire for being worth something, so natural and honorable to youth, and the generous wish to be distinguished among fellow citizens, degenerate into a tendency for an *empty seeming*, unless intellectual power early acquired, shall build on a foundation of experience and a practical trial of personal strength. But this desire may find its first healthy gratification in the above-mentioned companionship of the young ; and, at the same time, in that preparation and exercise which later, through the recognition of its own means and power, will awaken self-respect and hinder that vanity which is satisfied with mere seeming. If, in the time of youth, life and activity are carried on, in and for companionship ; and, to further it, egotism is battled with ; the spurs of vanity and ambition will not be needed to produce activity for the common weal. The genuine inspiration of a true philanthropy will unquestionably accomplish more than the mania of our time that goes along by the side of it, the wish *to be considered* public spirited, which has become fashionable.

Nothing stands so much in the way of a right education for genuine morality, as to think that modesty and humility will be awakened by crushing out all self-respect through the adoption of the theory that human nature is radically miserable and depraved. Where has there ever been any human greatness manifested, except it were

accompanied by genuine humility? or what true genius, what works of real worth have been tainted with vanity and egotistical ambition? By employing the talents and powers, and thus creating the right standard of individual ability, and by setting a high ideal aim to endeavor from early years the surest means of setting bounds to pride and humility have been found; and to discriminate what we *can* do from that which we *wish* to do, brings modesty and humility in a natural way.

*If the discovery of the principle of self-activity and the finding of the means of carrying it out in practice is of the greatest importance for the amelioration (or even foundation) of Education in general, it is especially so with regard to its moral side, the formation of moral character.*

But it is just on this side that the chief attempts are made to stir up suspicions and enemies to the kindergarten; which is one more proof how little pains have been taken hitherto to subject Froebel's method to close examination and a thorough investigation. The majority of those who, without being hostile, do not advocate it, confine themselves to repeating the maxim which is certainly irrefutable, that provided the thing be good and right, it will make its way!

But people seldom take it into consideration that nothing makes its own way in the world, that no high goal can ever be reached without labor and exertion on the part of brave champions.

But because the old story is forever repeated; the benefits and benefactors of the human race, from the greatest to the least, are always received with hostility, accusations and condemnations; and because everything new, even before it has been tried, is subjected to damaging criticism, a few short observations regarding the principal objections and prejudices against Froebel's method of Education will find a place in the following chapter.

## CHAP. VII.

## OBJECTIONS.

The greater number of the objections made to Froebel's method have been uttered in such complete ignorance of it that they may be called mere figments of the brain, and in no instance prove true, because, in most cases, they assert deficiency of that for which it provides completely.

By far the greatest number of those who have brought forward these objections, have judged in a political party spirit, and blindly rejected everything that their opponents praised. Only those who have had opportunity of acquiring some accurate acquaintance with Froebel's principles and practice (at least in the kindergarten), can give a sound opinion. Experience goes to show that such opinion is always in favor of the cause, unless it happened to have been led astray by the absurdities of some kindergartener, half, or insufficiently trained.

It is truly comical to those who actually understand the subject, to hear the assertion that the kindergarten inspires its pupils with ultra-democratical views ! To believe this possible, in a *direct* way, in the age *previous* to school life, is too absurd for serious consideration. This strange presumption is no doubt a consequence of a temporary law, by which the introduction of kindergartens was for some time interdicted in Prussia (but nowhere else).

Political party spirit sufficiently explains why the *gymnastics of Jahn*\* were forbidden at one time as dangerous to the community :

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\* Reference is here made to the movement of the German patriot Jahn, in the early part of this century, to quicken patriotism by cultivating the physical nature. See Life of Dr. Charles Follen ; Boston. 1837.

the common intercourse of a great many young men being dreaded when the government had resolved to oppose those demands of the people for greater political freedom which became manifest after the war of Liberation. But the *intercourse of quite young children* can hardly excite such apprehensions!

Only a small number of fanatics presumed that in forbidding gymnastics, it was also intended to oppose the invigorating of the young generation, and the consequent greater independence of the people and their power for defence.

That the mistake thus made, by which the invigoration of the body that was so much needed, and the consequent moral elevation has been retarded for almost a generation, was recognized years ago, is proved in that now, almost everywhere, measures have been taken for the general introduction of Gymnastics.

It, therefore, cannot be supposed that the bodily training aimed at by the play exercises of the kindergarten have caused the above suspicion. Those who, in our time, can still believe that the proper development of children's powers in all classes of society, is a public injury, and who generally thwart the improvement of popular education, are surely so few in number that they are of no importance.

It is altogether impossible to argue with any one who can now *believe* that the good of the community can endure, by the side of the existing coarseness, immorality and ignorance of the lower masses; or with him who is of opinion that the public good is endangered by a better culture—in its proper sense, and that education can altogether be only the prerogative of some privileged classes. For such are not only blind to the demands of our time, but are also devoid of insight and feeling for human welfare. Still less can they lay claim to Christian sentiments if they fail to recognize as a divine word, ALL MUST BE HELPED. They fail to see that God imposes on those possessed of wealth and culture, the obligation to take care of those of their brethren who are without either; and that this obligation, hitherto so inexcusably neglected, must at last be acknowledged and complied with; unless all, *all, without exception*, are to perish under this dereliction of duty.

Those, however, who perhaps mistake an Education and training which are intended for all,—for such false training as will produce dissatisfaction with personal circumstances, envy of those enjoying

outward advantages, and revolutionary ideas in general, with regard to the order of society and the like, may allay their alarms by the consideration that an education which inculcates *work* from early years, will cause *love* of work ; because it affords satisfaction to individual creativeness, and thereby ennobles and endears the position chosen. It is an education which puts it into every one's power to establish law, order and organization in his own sphere of business ; and thus causes him to see the necessity of all this for the whole community. At all events such an education is much more adapted to bring up good citizens than revolutionists ; and prevents such false training as creates a wish to abandon their vocation and original circumstances.

More than this,—as we have repeatedly asserted,—all that tends to destroying is interdicted by Froebel's method ; which exacts from the pupils creation and production only. Whoever has known Froebel himself, and has noticed how all manner of destruction and every violent attempt at change and overthrow was hateful to his nature ; how, everywhere, he saw nothing—neither saw nor wanted to foster anything—but development, natural germination, growth and ripening ; can surely never take it into his head to see in him a secret revolutionist ! So far did he go in his aversion to all destruction, that he could not bear to see even a leaf, much less a flower bud, needlessly broken ; or an insect crushed. Once, on seeing a twig full of blossoms thoughtlessly broken from a fruit tree, he fell into an actual passion, and exclaimed : “Man must never destroy anything ! he has come into the world to transform and to create.”

But certainly those who reject the endeavor to form men morally free, and to train independent character in the young, counteracting every kind of servility, and see in such endeavor, the foundation of ultra-democracy, can never acknowledge Froebel's method of education ! With such views, an education of the essence of man is no longer compatible ; and nothing is so but his subjugation.

Whoever does not consider it the highest purpose of mankind to attain moral freedom, and consequently that it is incumbent on all educators to lead, as much as is possible, up to this moral freedom ; has neither an idea of human destiny nor of the true object of education, and consequently no right to judge of these questions.

.. The only proper way to bring up for the State genuinely good ,



self-denying citizens, is to render the young capable of *self-government*, in the full meaning of that word ; and towards this, as to one of the highest aims of education, Froebel's method is striving. *Freedom by self-government*, by *voluntary* submission to law and social order, is the banner under which Froebel would lead the young generation to greater moral elevation. The sad mistake that an undeveloped, rude mass can be more easily governed than men who are morally and intellectually cultivated, will soon be no longer possible. This once acknowledged as an error, the new method will be universally adopted in spite of party spirit.

"In that time of the "persecution of demagogues," in which the noble Jahn became a martyr to his cause, an inquiry that was instituted into Froebel's Educational Institute at Keilhau made it evident, that there was not only no reason for any kind of political suspicion, but there was a warm recognition and advocacy of the system, on the part of the commissioners, in their report to the government of Rudolstadt. In recalling this time, Froebel would often say, "If my principles of education were *universally* applied, there would soon be no longer any demagogues in the world ; and both rulers and ruled would live together in peace and happiness.

On the other hand, even ultra-conservatives may safely send their children to the kindergarten, without fearing that before they are seven years old, they will be in any way politically biased. Also, they would have to acknowledge as *completely unfounded*, the supposition, which is connected with this far-fetched accusation, that Froebel's method does away with all authority, and leads therefore to caprices, disobedience and license, instead of to obedience. In what has gone before, it has been sufficiently shown that even from the earliest years, already on the mother's lap, discipline and obedience can be exercised on a small scale ; and that in the kindergarten, and for all succeeding years, even during play occupations, acknowledgment of law, and subjection to order, are demanded. That *personal* guidance on the part of parents and teachers, which is here exacted so extensively, would be impossible, without the maintenance of their authority. Can any education be imagined, without educational authority ? The necessary limitation of children's freedom could in no way be better emphasized than by this very method of Froebel. When we treated of the "School and youth-gardens," we sufficiently dwelt on the gradual extension of this limitation, as the

pupils go on developing and adding to their experience; so that nothing more need be said of it now.

To this accusation of deficient consideration of the authority of the grown up, the altogether opposite one has been added, that constant guidance of the children's play,—methodical occupation during early childhood, would mar its guilelessness. To wish, on the one hand, to subject childhood to incessant guidance, and, on the other hand, to abandon it to its own caprice, without asserting authority, these were certainly incompatible charges. This point also has been considered in what has gone before; a manner of occupation, derived from the very nature of the child; the application of the law of his own *natural activity*; the constant attention paid to the child's instincts; and the free application of law, on the part of the child during his voluntary play exercises, or in inventions according to the childish inspiration—all this—provided it has been noticed by ocular inspection, and therefore understood—is in such complete contradiction to that supposition, that this objection has now also been met.

The fact that unintelligent and insufficiently trained kindergarteners may make a perverse application of Froebel's method; that they are an impediment to the guilelessness and freedom of the children's play; that they cause the free application of rule to have the appearance of compulsion; that they quench the children's invention, by allowing mechanical imitation; that they cause weariness by excessive and too long continued occupation; or produce irritability of the nerves,—these, and many other abuses are certainly possible, as they have hitherto occurred, and are still occurring. Such perversities in education are, in most cases, caused by the individuals engaged in it, and many of them may be laid to the charge of mothers. But Froebel's method can never be made responsible for them since it is opposed to these same perversities, in all respects.

That which accords with the child's nature, which is its immediate manifestation, cannot produce over exertion or nervous irritability, or undue excitement; or in any manner have a disturbing influence on his free natural development. He who does not see that all such perversities can be counteracted only by finding out the rule or law according to which the development of the child's soul takes place, and by guiding him in accordance with it, cannot have

any correct ideas of either the child's nature or the treatment of that nature; and it would probably be in vain to try to impart to such a one a right conception of the matter.

Only by educating both kindergarteners and mothers, better and more satisfactorily, can all abuse of the method be stopped, and gradually a proper treatment of childhood be brought about. Let the method and its results first be studied before blind judgments are passed and the method rejected. So much must be exacted both here and in the case of all other unjust objections.

Many years will, of course, pass by before educators will have arrived at complete recognition, and consequent execution, by means of study and more general application of the method. It must not be overlooked that, though it is possible, and as yet not unavoidable, to make a wrong use of what Froebel has taught, all abuse and mistakes in education are greatly reduced by it, and can be much more easily avoided. The fundamental principle of self-activity being constantly applied, the child's nature has freer scope; arbitrary interference on the part of educators is restricted, mistakes are guarded against, and a rule of action has been found, which was hitherto almost completely wanting. Owing to this want, there is still more or less arbitrariness, unnatural cramming and stinting of free development; and people, instead of becoming alive to all prevailing abuses, meet the new method with criticism and abuse.

From this tendency to criticism and blind opposition, springs that other objection, "that by Froebel's method, children are alienated from mother and family!" Can downright condemnation be worse than this accusation? Education of the human being, without the influence of mother and family, ceases to be education in the true meaning of the word. A very slight acquaintance with the method and writings of Froebel will completely dispel such misapprehension.

His book, "Mutter and Koselieder," is a sufficient proof that, if ever man has understood the mother's sacred vocation, for the service of mankind, Froebel was that man.

Never was anyone more thoroughly convinced of the importance of *motherhood and guileless childhood to humanity*.

During a life of seventy years, it was the object of his most profound studies, to understand humanity in its primary essence, and in its prototype; to inquire into that essence from the outset; and to

decipher it in the state of the child's unconsciousness, and in the first dawning of its consciousness. The incessant and never wearying endeavors and labors of Froebel's long life, had for their object the culture and elevation of *women*, that half of *mankind* which is still slighted and mentally neglected. And is a man, who not only had these ideas but did more for their realization, than any other original educator, to be charged with *deranging and undermining* family life, by taking from women the care and nurture of children?

For whom, if not for mothers was meant his favorite motto, "*Come let us devote ourselves to our children.*"\* To whom does he give his advice, and the material for practical education? From whom but parents and members of the family, and all others interested in education does he demand the carrying out of his profound idea almost on every page of his writings? Especially in his "*Mutter and Kose Lieder*,"—he speaks of *the mother*, exacting from *her* the nurture of the new born; imposing upon *her* the responsibility of the right education of childhood, in which she is to behold the future of humanity entrusted to her care. And truly what he demands from mothers, is more than any mother, even the best, is at present able to do; for the proper means for it, which have hitherto been wanting, have been supplied for the first time by his method.

How many mothers are there at present, who do all that he demands; nurse their children themselves; wash, bathe and dress them; in short, attend to all their bodily wants, bestowing no less care on their minds, even in the first months of their existence? Mothers who, by playing with and fondling their children, supply them with all that food which the nature of the child requires? Mothers who know how to continue an education,—begun thus, with the first moment of life, not only during the whole time of childhood, but also during the whole time of youth? What parents answer to his demand to be in the fullest sense the Educators of their children? To live and be in intercourse with them in every season of their lives; incessantly to watch over, if they cannot themselves carry on their instruction? never to intrust their moral and religious training to others; to go on sharing their little

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\* Professor Noa says this is the translation of the German word; but Karl Froebel, in a lecture to the training-school of Manchester England, has said the true rendering is "*Come, let us live with our children*"—that is, enjoy life together.

sorrows and joys, to adapt their own modes of life to what the education of their children demands ; to be, in every respect, models for them ; to introduce them, step by step, into life, into their future peculiar spheres of activity, and always to remember to say to themselves, "These souls have been entrusted to us by God that we may bring to humanity members fitted to contribute their share in building up the kingdom of God on earth ;"—How many parents are willing and able to fully come up to such a demand ?

And, *for the very reason* that they cannot do so *by themselves*, because even when capability and circumstances permit it, they still need the aid and support of others, both in and out of the house ; it is the object of Froebel's method of Education to create the right *assistance*. Kindergarteners are not intended to take the place of mothers, in the sense of superseding them ; their business is to help and supply what is wanting in the family. There is not a mother in the world able to devote herself to her children, and only to them, unceasingly, by day and by night. Every mother, without exception, and in every class of society, employs nurses, servants, governesses, or makes use of infant schools, when they do not wish to leave their children altogether without superintendence, or abandon them to their ordinary servants. It is therefore of importance to *prepare all these assistants for their office of educators ; and to render them capable of it, without ever, on that account, making them the mother's substitutes*. In short, the mother herself, and along with her all the educational assistants, from the nursery girl up to the governess, must be kindergarteners,—i. e., in other words, *understand the nurture and training of children*.

If Froebel's Ideal of Education were realized in practice, there would not be a girl's school without the participation of mothers ; boarding schools for girls would be only for motherless children ; and schools for boys would never separate them altogether from the family circle. And both fathers and mothers would be prepared for their office as educators by *study* ; and the soul of not one child, any longer bleed to death, or be hardened under the awkward and coarse treatment of parents. If ever a system of education was founded on Family education, that system is Froebel's.

That kindergartens are not "merely for the children of the cultivated," as has been apprehended, is already proved by this ; that the pupils are retained in them only some hours *of the day*—(from

three to four hours)—and consequently remain for the greater part of the day under their mother's care. That objection is more fitly to be made to our present 'play-schools,' which relieve "selfish and frivolous mothers" of their children for the whole day; but it does not apply to the kindergarten, which demands the participation of mothers, even during the few hours which all children must spend walking to it or in any other way in the open air. The great privilege of letting young children play in private gardens, under intelligent guidance and superintendence, instead of letting them spend a great part of the day on the public walks of cities, under the superintendence of girls and nurses who are often thoughtless, or at least unmindful; this undeniable privilege will, more and more, dispose in favor of kindergartens, even those parents who do not see their other educational advantages.

Those, however, who wish to limit more narrowly still the intercourse of their children, have but to found "family kindergartens," which can easily be established by the opulent classes.—All that is needed for this is that a few friendly families unite in assembling their children daily, for some hours, in one of their own houses and gardens, or in some locality which they can hire, that their children may be under the guidance of a kindergartener, chosen and paid by themselves. It is then left to the mothers to participate in this guidance, by turns, and thus to learn how to employ their children in a similar way, in the narrower family circle. Intelligent mothers will then very soon see that it is not enough to introduce the method into the family only, (though such introduction is certainly necessary); because that companionship which even the family kindergarten offers, is there wanting also, even though several brothers and sisters are united. For brothers and sisters are always of different ages, and cannot make up for the greater number of companions of the same age, whereby alone true companionship can be brought about.

Not any more sufficient for this purpose are "juvenile parties," which are considered equal to the kindergarten by some mothers. It has been clearly demonstrated what a difference there is between a companionship for mere pastime and pleasure, and the companionship, in the kindergarten, for occupation and fulfilment of duty; and also, that our present stage of general culture demands such companionship, from early childhood upwards, so that the more ex-

tended duties of the companionship of *citizens* may be satisfactorily fulfilled later. What other opportunity is left the children for fulfilling their little obligations at home, and the general moral influence of the family, concerns other sides of the child's mind, and does not offer such full opportunity for the conquering of selfishness, as can be the case in a wider circle. Moral education demands, in all circumstances, fulfilment of duties, self-government, and the overcoming of self, out of the love of the neighbor;—whether its pupil be still in its swaddling clothes, or has already arrived at mature and rational thought. The form of duties, the degree of self-conquest and exertion changes with age; but that which causes virtue;—the ways that lead to virtue,—are at bottom the same for all. Now if the influence of education is at all acknowledged, and if it exists already from the beginning of the child's life, it is a great mistake to leave the earliest childhood to capricious and trifling play, and then all of a sudden, on sending him to school, to exact of him duties and moral effort, for which every preparation is wanting. It has been mentioned, likewise, that it is just the first period of life which Froebel considers the most important, in this respect.

Those mothers who sometimes haughtily refuse to entrust their children to the kindergarten, to other hands than their own, do not in the least foresee how severely their children will perhaps one day have to suffer for it; if, perchance, they have been obliged to spend their childhood only with the grown up, in isolation, without the merry companionship of playmates, and consequently in a life of weariness.

But even if, owing to the habit of constant pastime in the society of other children, they have learnt to look upon companionship as nothing else but the means of pleasure and amusement. If the former only too easily become timid, hermit-like or misanthropic in character, feeling uncomfortable and even unhappy in social intercourse, and being unfit for successful activity, or in some cases ruined by the prevalence of bad habits and vices, the caller must be numbered among those empty and superficial party-goers, who cannot live without amusement, are incapable of serious thought, and consequently of serious work; and very often sink to be the mere parasites of human society, to which they cannot be of any service.

These mothers forget, moreover, that there is many an hour when

they cannot superintend their children themselves, and that at any rate, very soon, the school will claim them for some time every day.

Once more there cannot be any thing more important, with regard to the improvement of moral Education, than *companionship of children for useful occupation and fulfilment of duty, even in the form of play, and during guileless mirth*, such as is afforded by the kindergarten in its several stages, without in any way lessening the educational influence of the family circle.

The educators of the present must not leave out of sight, that the chief transformation of existing society is caused by the necessity of wider association, because the powers of the individual are no longer sufficient for the demands of the time. The fulfilment of citizen duty, and the execution of almost all the works and labors of civilization, be they industrial, artistic or scientific, demand the co-operation of many, and a combination of association of powers of various kinds. The seclusion of individuals, or families, is becoming more and more difficult, and is impossible for those who, occupying a higher stage of culture, feel the need of serving the commonwealth and consciously employing their powers for the good of mankind.

For the attainment of every higher degree of human development, there is needed a more extended co-operation and union of individuals. The spirit of association, in our time, is, under higher guidance, also to serve progress and general moral elevation. However much this spirit which only as an instinct, urges on the masses, may be abused, for selfish and purely material purposes, its destiny tends to higher aims which must one day be reached.

Education has the task of guiding the young generation towards these aims, and to preserve it from the wrong direction of this impulse, in order that union *in the spirit*, union for ideal aims, may one day take the place of the present tendencies for more material advantages. To work in this direction, already in the earliest childhood, is the kindergarten's important destiny.

It is not in the sense of Fichte (and others who thought as he did, and who demanded education for the state, wishing to do away with all family education) that Froebel wants to attain this object. But, on the contrary, "*the renovation of family life*," is, in his eyes, the first and indispensable condition. Even Fichte, that great thinker and



philanthropist, would hardly have proposed to take away, in the manner of the Spartans, the children from their mothers' breasts, at least in the lower classes,—if he could have found other means to preserve them from the contagion, caused by the increasing debasement of the common people; and to provide for them a worthy way of their being trained to be good citizens. All he wanted was, to withdraw the young from the corruption of their homes; but he certainly would never have wished to remove the natural and sound basis of the state, which is solely to be found in the family.

Such a violent measure Froebel considers to be more than unnecessary; and believes that the amelioration of family life, as well as the arousing of public spirit and civil virtue, can be attained by suitable measures. He wants to see honest parents, even of the lowest classes, where they are not utterly incapable, enabled to train their children in the kindergarten, and, according to circumstances, actively taking part in it, as we have pointed out, when treating of these institutions. He thinks it altogether contrary to nature, that, by having to work for their living, so great a number of mothers are prevented from at least suckling their children themselves, however incapable they may be of truly educating them; and he indulged in the hope, that the time would come when every mother would be permitted to fulfill her first motherly duty. But to attain this end, education has no other means but its own amelioration. The chief means for this, is offered by Froebel's method, rendering the female sex capable of their vocation as educators. All other conditions lie outside of the office of education, and must be fulfilled by the State and Society.

Froebel's educational ideal is at the same time the ideal of the family, tending to bring about a closer union between children and their parents, and thus rejects whatever may loosen this union; nor will those parents, who see their children return from the kindergarten, overflowing with love, and shouting with joy at the mutual meeting; and who daily make the experience, that the short separation makes both home and the family circle all the dearer to them, in any way assent to the objection that the kindergarten has a tendency to separate them from each other, and to diminish filial love.

And have we not, in this, the confirmation of an experience which every one has, more or less, an opportunity to make. Does not an object or a condition become truly dearer to us, when we have to miss

or do without it? Does not love come to a fuller consciousness, by a separation from those beloved? The love of children for their mother receives also a higher character when they learn to feel their own personal independence, by a temporary absence from her, and when, no longer a mere feeling of helplessness, or egotistical habit, are the only and chief motives of filial love.

Another experience, which is daily confirmed, likewise refutes that altogether untenable assertion that bodily health is harmed by the too great mental excitement; for proof has often been given, that even delicate and feeble children generally become visibly stronger in a short time; that a more healthy complexion and increased mirthfulness, bear evidence of heightened well being, which suffices to contradict all this entirely. For the whole institution of the kindergarten is chiefly designed for healthy bodily development, and invigoration. Exercises of the limbs and senses can surely not counteract this. And the mental gymnastics combined with it, have no less a share in bodily invigoration, than exercise of the limbs in the open air. When the soul suffers want, the body also suffers.

It is not "excitement of the nerves," but *invigoration of the nerves*, which follows proper, natural occupation, together with mental composure; but the right dietetics for the child's soul have not before been discovered; so that being left to vague and indefinite feelings, it could not but be exposed to innumerable errors. It is Froebel's method, and that only which gives a sure foundation for these dietetics, by recognizing the application of the natural principle of every kind of *activity* of soul and body.

A few more years of continued experience and irrefutable proof, will successfully conquer this prejudice, as they did that other one, which not only denied the kindergarten to be the best preparation for *the school*, but even accused it of rendering children *unfit* for the school. This point was disposed of in the preceding pages, when it was proved that it is only kindergartens *not founded on Froebel's system*, which make the pupils mere triflers, instead of preparing them for the earnestness of study *in all respects*. It is self-evident, that healthy development of the senses, habits of composure, attention and steadiness during the occupations, becoming accustomed to order, and punctuality, all of which are certainly attained in Froebel's kindergarten, must be a better preparation for the claims of the

school, than the customary unsystematic and purposeless pastimes of children left entirely to themselves.

The kindergarten and its method, must not be made responsible, when badly conducted 'play schools,' having no trace of Froebel's *method*, and justifying that accusation, sometimes take the name of kindergarten. Yet it is a fact, that even kindergartens, which from want of completely trained kindergarteners are imperfectly conducted at present, supply the schools with by far better pupils than they have generally had hitherto ! Intelligent educators have already borne witness to this. The reason of this objection, therefore, is also to be sought in the want of accurate examination and conscientious investigation.

But the most important accusation, brought against Froebel's education is the most unfounded one, that "*it bestows no care on religious development*" or even that "*it contains irreligious principles.*" Hitherto, at all events, every impartial visitor of the kindergarten has openly approved of the religious exercises introduced into it ; and many of these visitors have expressed their astonishment that it could be possible to demand anything else, than actually occurs or more, for children between three and seven years old, namely childlike prayers and pious songs, at the beginning and end, of the play hours, the contemplation of nature, with reference to the Creator ; religious tales, including biblical stories, suitable for this age ; some verses, and a constant recognition of the providence of God.

Froebel's own kindergarten possessed Overbeck's picture of *Christ blessing the children*, and an image of the Child Jesus ; presenting to children an *ideal child* to whom all childlike virtues were referred, and identifying the Child Jesus with the "divine friend of children, who called them to him and blessed them." Moreover, the Christmas festival is used in all kindergartens to introduce children into a Christian view of the world.

The Christian family does nothing else than this before children go to school. Whatever those who wish to overwhelm this age with dogmas, catechism, the ten commandments, and ecclesiastical hymns, may understand,—they certainly do not understand the nature of the child, and they are altogether mistaken as to the proper means for religious training. Experience has doomed this mode by showing that what is gained in most cases is the opposite of what has been aimed at.

Sound reason, when not obscured by the present religious polemics, can surely see that the pious sense, inherent in the human soul, must first be aroused in the child, before any specific and religious instruction can be considered; and that, consequently, even the school has nothing to do with what has reference to creeds, except in a quite general sense; and, least of all, when children of parents of different denominations are gathered together. If some parents wish to instruct their children in confessions of faith—before any other instruction has been formally given, or is to be given, it is their own affair. But it is certainly not beneficial to the children. The future will, perhaps to their terror, convince them of the perversity of such a proceeding. Seed sown in uncultivated and unprepared soil does not generally come up, or bears bad fruit. But it is sinful fanatically to initiate innocent, peaceful childhood into the polemics of religious parties; and thus to remove the object of the most sacred love to the darkest abodes of hatred.

Froebel thinks that teaching children *to love* God and men by inspiring them early with *active* love of those about them, is the beginning of all religion. Whether he himself belonged to this or that religious sect, or whether his faith was tinged with rationalism or orthodoxy, is here not the question. His writings bear evidence, not only of the most pious and believing mind, of the deepest, holiest trust in God, but also of a penetration into the Christian view of the universe, rarely to be found. *Education without Religion*—it is impossible for him to think of; for with him the highest and last goal of Education is, “*to bring the child of man to God.*”

But even if it were otherwise, this could take nothing from his great discovery of the law, and its application to Education. *The discovery of the principle of human activity and its application for the education of men*, retains its importance under all circumstances, however much of error and of what is worthless may go along with it. This principle, and the means for its orderly application, may still be used by those not agreeing with his religious convictions. Religious party spirit alone has called forth this suspicion and consequently hostility. But it needs only to look more closely at *the practical method*, and to recognize its importance for early and completely *capacitating for work*, in order to adopt it, notwithstanding a rejection of Froebel's religious views. Nobody would reject a discovery or invention which may even be only useful, because the in-

ventor did not completely agree with his religious belief. Still less ought an invention to be blindly rejected which promises such important services to moral education as kindergartens render; as must be evident to every one, from whatever point of view he may judge the matter.

The knowledge—that never yet a system of Education has been set up, which so completely offers the means for bringing the child's soul to its Creator from the beginning of life, and for awakening a new genuine religious feeling in the young generation, and spreading more generally a clear consciousness of religion—can become general only when the present religious conflicts will have been brought nearer to their end, and at least unprejudiced judgment will have become easier. At present the attempt to ascertain the precise religious views of Froebel can only bring misunderstanding; and there is danger of dragging them wrongly into this or that extreme of religious view. For this reason we shall here confine ourselves to the hints contained in the preceding pages, as to what Froebel's method does for the religious training of children. These hints must suffice for completely refuting the above mentioned accusation of his method as irreligious.

If a complete agreement with the religious convictions of the parents of the pupils were exacted from every teacher and educator, surely only very few teachers would find employment, and only very few parents would find teachers. It must suffice to religious parents that their children's guides have some religion, do not deny God, and acknowledge the chief tenets of their creed; if they entrust them also with religious instruction. Nor should more be exacted for Froebel's method, for which there is all the less justification, because its business is chiefly with childhood, which belongs, as yet, completely to the world of feeling; it being unable to understand any distinctions of ideas and knowledge.

Opposition to Froebel's method moves between complete contradictions. On the one hand, it is charged that it exacts too much from the child's mind; and on the other, that it does not supply it with sufficient food. The reason of all this is, that the thing is not known at all, or very superficially. Another reason is, that fanaticism blindly presumes that whatever opponents profess and laud, must be evil.

But that the essence of Froebel's system has been so little acknow-

ledged as yet, and that even its adherents consider only its surface; and that at last the whole is reduced to "useful occupations for the earliest childhood," is the fault, on the one hand, of the form of Froebel's writings, which is not very popular or attractive; and on the other, to the deficiency of satisfactory commentaries. As yet, no man of science has taken the trouble to work out the deeper meaning of his writings, so as to shape their essence clearly into truths.\*

Froebel himself did not do this, partly on purpose, and partly owing to inability, because his long life was not long enough for working out and shaping the new idea in all directions, with all its consequences;—an idea comprising the essence of man, and giving a new basis to the science of man. Part of what has been published on Froebel and his method, has certainly done harm by its great superficiality; viewing it only in the practical application of the method, has banished it as a child's toy to the nursery; whereby a great impediment has been raised to its consideration in the higher regions of scientific pedagogy. Moreover, a pretended exaggerated enthusiasm for the mere institution of the kindergarten, makes a profound and serious matter seem ridiculous; and thus deters thinkers; and it is truly ridiculous to have such exaggerated expectations, as long as its essence (the discovery lying at the foundation) was not understood.

Certainly Froebel was right when he said, "I would rather not have any kindergartens at all, than to have the Idea from which they have sprung set aside, and my plays carried on superficially in the nursery and kindergarten, without understanding what they are meant to do. Once truly understood, kindergartens will grow out of the earth like mushrooms, because their necessity will be seen."

At other moments, when the experience of how little he was understood sometimes discouraged him, he would say, on the contrary that people must create kindergartens, "in order to understand the tree by its fruits; for my words they do, at any rate, not understand, and I shall take my idea with me into my grave."

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\* Since the first publication of this work, this deficiency has been supplied by Dr. Wichard Lange's edition of Froebel's Collected works; and many other publications by profound students of his Idea and work, and the Baroness Marenholtz's "Reminiscences of Froebel," which Miss Peabody is publishing in the New England Journal of Education, is a very important thing.

Both these demands must doubtless be considered. In the first place, his idea of education has to be partially realized by the kindergarten, in order to demonstrate its practicability to the common sense.

But now, when kindergartens are already under way, that sink to mere mechanism and mere imitation; now that it is thought by many that the mere learning of the plays and occupations in the space of a few months, without any insight into the method as such, is sufficient for becoming an active kindergartener, it is of the utmost necessity to clear up the theory of the matter, and to disclose its deeper foundations, by the psychology of the child's instincts implied in it.

When this shall have been done, the objections will lose all their justification; political and religious objections will cease, because the apparent spectre will be seen by daylight, and the reality will compel the acknowledgment of the consideration to which it is entitled, and which our time needs.

What individuals can do is, however, not sufficient to carry out the manifold labors required for vanquishing both opponents and unreasonable adherents; and for bringing about the realization of the new system of education in all its grades and directions. Though it may yet require centuries before the highest ideal of human education, as it presented itself to Froebel's mind, can be realized, there is at present nothing in the way of laying the underpinning of the temple, provided a sufficient number of able workers will combine for the purpose.

FINIS.

## TRANSLATOR'S APPENDIX.

In the foregoing pages we have given the first seven chapters of the work which has done the most to actualize Froebel's method in Europe, in the hope that it will do the same thing here, where there is a more unobstructed field for the "New Education by Work," its principle being identical with that of "a government of the people, by the people, for the people."

In the original volume is another chapter on the "Educational Unions" that have been formed in Germany for a practical realization of Froebel's Idea; but this, together with a large number of letters written to the Baroness Marenholtz by distinguished thinkers who formed part of the select audiences to which she read, in lectures, the substance of this book, in the years 1856-59, will be reserved for another volume, or perhaps be published serially in some of our educational journals, and serve to call and keep up attention to this volume, which is a unit. Among the names of these letter writers are found MORLOT, then Cardinal of Tours, later, Archbishop of Paris; the Abbe MITRAUD, author of *La Démocratie de la Catholicisme*; MORBEAU, founder of *Les Crèches*, and President of *La Société internationale des Charités*, through whose influence the Baroness lectured in many of the Salles d'Asyle; the mathematician, BUCHET DE CUBIERE; MARTIN PACHOUD, Protestant Editor of *Le Revue pour le Progrès, moral et religieuse*; DOUBET, of the *Comité de patronage des jardins d'enfants*; A. GUEPIER, author of an *Encyclopædia of the philosophy of the 19th century*; Mme. MALLET, author of a crowned work on *Prisons for Women*; the medical doctors LAVERDANT and PETION; RICHE GARDON, Editor of *La Science des Mères*; AUGUSTE COMTE; EDGAR QUINET; MICHELET; LA MARCHE, religious socialist; JULES DUVAL; and other distinguished authors of France, Belgium, Switzerland, England, Germany; Catholics, Prot-



estants, Jews, Socialists and political economists ; Professors of Universities, Philanthropists,—all one in the cause of a true rounded out Education of Humanity.

Notwithstanding the variety of political and religious opinion represented by these names, and also by the Journals, from which are taken many leading articles upon the work,—we have presented here the—as it were—millennial fact, that in the light of Froebel's profound idea, “the lion lies down with the lamb,” and “eats straw with the ox,” and “a young child leads them”—(as in the vision of the prophet Isaiah).

Let us devoutly hail the omen ; taking for our motto,

ORA ET LABORA !

M. M.



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